THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. NO. 42. NEW YORK, SATURDAY, DECEMBER 30, 1837. WHOLE NUMBER 354.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN STREET.

Standing Committee.

H. COTHEAL, Treasurer and Agent, 28 Ann street.
LEWIS CURTIS,
CHARLES KEELER,
CHARLES N. S. ROWLAND,
GEORGE C. MORGAN,
CORNELIUS OAKLEY,
JOHN W. MITCHELL, Sec'y.

Bibles, Prayer Books, Devotional and Miscellaneous Works published and for sale by the Press.

Bibles, 8vo. and royal 18mo. all bindings—Testaments muslin—Bibles and Prayer Books, 4to. for the desk, 8vo. 12mo.* 18mo. (most common size) 32mo. (pocket size) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo. 12mo. royal, 18mo. all bindings—Works of Bishop Ravenscroft, two vols. 8vo. boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo.—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings—Weller Tracts, vol. i., containing No. 1 to 5; vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts—1. The McEllen Family. 2. The Baptism. 3. Family in Eternity. 4. The Meeting of the Travellers, all bound in one volume—History of a Pocket Prayer Book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols. 12mo., bound in muslin: by Rev. John McVickar, D. D, Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last General Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestan Episcopal Press, No. 28 Ann street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, Jun.	Boston, Mas.
Rev. Ch's Burroughs,	Portsmouth, N. H.
Vernon Harrington,	Burlington, Vt.
Sidney Babcock,	New Haven, Ct.
S. Barnard,	Buffalo, N. Y.
Oliver Steele,	Albany, N. Y.
John W. Jones,	Louisville, Ky.
Z. Clark,	Troy, N. Y.
Arius Nye, Cashier of the Bank of Marietta, Ohio.	
Robert Graffin,	Philadelphia.
Rev. E. E. Ford,	Augusta, Ga.
A. E. Miller,	Charleston, S. C.
P. E. Demill, Esq.,	Detroit, Michigan.
Armstrong & Berry,	Baltimore, Md.
Rev. P. Teller Babbit,	Boonville, Missouri.
Rev. F. F. Peake,	Fayette, Mo.
Messrs. Hotchkiss & Co.,	New Orleans.
Smith & Crowell,	Maumee City, Ohio.
Raffin Smythe,	Randolph, Tenn.
Rev. J. T. Wheat,	Nashville, Tenn.
Messrs. Bell & Entwistle,	Alexandria, D. C.

POETRY.

For the Churchman.

COLLECT FOR THE CIRCUMCISION OF CHRIST.

ALMIGHTY GOD, who mad'st thy blessed Son
To be obedient to the law for man,
And circumcised, that he might thus fulfil
All righteousness, in furtherance of thy will;
Grant unto us, that we may sin eschew,
The circumcision of the Spirit true,
That all our members being mortified
From worldly, carnal lusts,—by Satan tried,—
We may in all things thy bless'd will obey
Through the same JESUS CHRIST, thy Son, we pray.

MEM.

For the Churchman.

ON HEARING THE PARISH BELLS ON THE EVE OF NEW YEAR'S DAY.

Hark at the bells! how merrily they ring!
'T is to remind us TIME is on the wing,
The seasons onward in succession run,
The year is past!—the year is just begun!

Hark at the bells!—how solemnly they ring!
The fond remembrance to our mind they bring
Of many a friend and neighbor now no more,
Whose loss we feel, whose loss we still deplore.

Hark at the bells! how merrily they ring!
Whilst to their melody we're listening,—
Methinks, I hear them say, "*Thyself prepare Thy* GOD *to meet*,"—"ETERNITY IS NEAR!"

Hark at the bells! how merrily they ring!
So let us now present our offering,
And dedicate ourselves to GOD, whose care
Hath thus preserved us through another year.

Hark at the bells! still merrily they ring!
Invoke we now the great, the immortal King
To bless the opening year, that it may be
Crowned with His favor and prosperity.

Hark at the bells! how merrily they ring!
So, through the eternal ages may we sing
The praise of Him, from whom our mercies flow,
The source of life and happiness below.

MEM.

A VOICE FROM THE DEAD; OR, THE ADDRESS OF ONE LATELY DECEASED TO HIS FELLOW-PARISHIONERS.

My friends and late fellow-parishioners, it has pleased GOD to call me from among you. With me therefore time is at an end. The night is come—my work is finished. It remains only that I give an account. With respect to my condition, no alteration, either for the better or the worse, can take place; for "as the tree falleth, so it must lie." With you, my brethren, the case is different. You are still in life, and have time still at your disposal. The only and best legacy therefore that I can leave behind me (for my earnest wish and prayer to GOD is, that you may be saved) is some advice, grounded on my own experience, with respect to the manner in which, as Christians, your time ought to be employed. With this view, suffer me in freedom and sincerity, to ask some plain questions; which may, under GOD, tend to open your eyes to the actual condition in which you stand prepared for an event which sooner or later must happen to you all. You know it is to be presumed, if as Christians you know any thing, that the great work to be finished during your time on earth is, that by a due use of the means of grace vouchsafed to you in this world, being reconciled to GOD through the mediation of his incarnate Son, you may become meet to be partakers with the saints in light. For the promises of GOD to man through CHRIST are not *absolute*, but *conditional;* not exclusively appropriated to this or that chosen individual; but so far as the sound of the Gospel has reached offered alike to all: at the same time that they are dependent for their accomplishment in some degree on yourselves. It is the property of *conditional* promises not to belong but to those who perform the condition. Now *holiness* is the condition on which our admittance into the presence of GOD is suspended. "For into the holy city, the new Jerusalem, that habitation of glory, we are told, 'there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.'" To work this holiness in you, as a necessary qualification for future happiness, the means of grace, the faithful use of which constitutes the characteristic employment of the Christian life, have been vouchsafed. Should they prove ineffectual to the end designed to be answered by them, you must thank either your neglect or your abuse of them for the consequences that will follow. With these important consequences in view, let me then ask you who have taken upon you the name of CHRIST, and are therefore professionally engaged to be Christians, have you seriously considered the nature of the obligation by which, as Christians, you are bound? Have you sought to make yourselves acquainted with that divine mystery of godliness by which a lost world has been recovered to its Maker? and by which man, from a state of spiritual death, has been graciously restored to a capacity of leading a life unto GOD? To this end, let it be asked have the means of grace, which were designed to secure to you the possession of that salvation which CHRIST hath freely purchased, been conscientiously and diligently attended?—Has the word of GOD been your study and delight, and his testimonies your meditation?—Have you so set GOD always before you as to live under a constant sense of his providence? And has the knowledge of GOD's dispensations, with which your Bible has furnished you, produced that religious impression upon your minds, that whilst your feet have been directed in the path of his commandments, your hearts have been prepared to praise the LORD for his goodness, and to declare the wonders that he doeth for the children of men? Again:—Have your private hours of prayer and meditation been considered by you as so many opportunities of entering into communion with your GOD; and have you at all times eagerly embraced them in grateful acknowledgment of so inestimable a privilege? When that day returns upon you, which GOD has in mercy set apart for the more immediate promotion of your spiritual concerns, have you felt a desire and longing to enter into that holy place where GOD has promised to meet his faithful people? Or, is the service of the church a business of form, of custom, or of drudgery to you; in which the heart takes little or no interest? Has the holy sacrament, the memorial of the death of CHRIST, that powerful means of grace, been regularly frequented by you? Or, are your backs turned upon the holy table, as if you either despised the ordinance, or the divine Person who instituted it? Alas! my brethren, consider with yourselves if you are not prepared to meet CHRIST in this world, when he appears in the character of a loving Saviour, holding forth the emblems of grace and pardon; how are you prepared to meet him in the next, when he shall appear in the character of your judge? Again:—Do you, when you come to this sacred place, bring with you the hearing ear, accompanied with an earnest prayer to GOD that the seed here sown may, by his blessing, bring forth its proper fruit in your lives and conversations? In a word, my brethren, are your hearts, as they ought to be, whole with GOD? Are you not only regular in the discharge of religious duties, but is your practice also conformable to your profession? Were I to follow you from this place into the world, should I find your conversation such as becometh the Gospel of CHRIST; your pursuits honest, and your thoughts charitable? Should I find, in consequence of the prevailing influence of Christianity among you, evil habits discarded and good ones encouraged; vices mortified and subdued; and virtues, through the grace of GOD, cherished and growing to perfection? Should I find all bitterness, and wrath, and anger, and clamor, and evil speaking put away from among you, with all malice; and that you were dwelling together like brethren of the same LORD, and children of the same heavenly Father, in the unity of the Spirit, in the bond of peace, and in righteousness of life? In brief, should I find you not only living in humble dependence on CHRIST for salvation, but each of you, in his respective station and according to his respective talent, striving to the utmost of his power to adorn the doctrine of GOD our Saviour in all things: and having done so, looking forward with an eye of faith and longing expectation to that blessed time when old things shall pass away and all things become new; when new heavens and new earth shall appear, in which righteousness, joy, and peace shall dwell; and from which sin, and pain, and sorrow shall be for ever excluded?

These, my brethren, are some of the questions which, from an earnest desire for your welfare, are proposed to your consideration; to which whoever among you cannot return to himself an answer in peace, let him reflect upon the extreme danger of his present situation;—sleeping, as it were, upon the edge of a precipice, from whence he is every moment liable to fall into eternity. Consider, I beseech you, the work upon your hands, and the dreadful consequence of its being left unfinished. Let a voice from the dead rouse you into action, that when the Master of the house cometh, he may not find you sleeping. Consider that life, at best, is short; and, by numberless unforeseen accidents, is continually liable to be curtailed in its course. You who are apparently now in health, and thinking, it may be, of nothing less than your preparation for a better world, may, before a few fleeting days shall have passed over your heads, be companions with me in the grave.—Think then upon the critical point on which an eternity of happiness or misery may turn.—Above all, think what it is to die in a state of unrepented sin; and thereby, so far as you are concerned, to render ineffectual that plan of salvation, which GOD has in grace revealed by his incarnate Son. "Think how in such case you shall dare behold that holy face which brought salvation to mankind; and you did turn away, and fall in love with death, deformity, and sin. Surely all the pains and the passions, the sorrows and the groans, the humility and the poverty, the labors and the watchings, the prayers and the sermons, the miracles and the prophecies, the scourge and the nails, the death and the burial, the shame and the smart, the cross and the grave of JESUS, shall be laid upon your score, if you have refused the mercies and design of all their holy ends and purposes. And if you remember what a calamity that was which broke the Jewish nation in pieces when CHRIST came to judge them for their murdering him who was their King, and the Prince of life; and consider that this was but a faint image of the terrors of the day of judgment; you may then apprehend that there is some strange, unspeakable evil in store for those who refuse the salvation of JESUS, and rather choose that Satan should triumph in their destruction, than that JESUS should triumph in their felicity." Think once again on that awful transaction which is one day to take place, when "the mighty angel standing upon the sea, and upon the earth, shall lift up his hand to heaven, and swear by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are; and the sea and the things which are therein, that there should be time no longer." Considering, then, that so much depends on the proper use of time; and that you are not permitted to know when that time will be at an end; live, I most earnestly beseech you, by the love which I have for your souls, in a state of constant preparation for your Master's call. To this end, "what I say unto you, I say unto all, WATCH."

Archdeacon Daubeny.

Those persons expect too much from the Spirit in our day, who wait for an inclination to pray from immediate dictates of the Spirit of GOD.—*Watts.*

COMMUNICATIONS.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

(*Continued.*)

The Proceedings of the Society for Propagating the Gospel in 1769–70.

Rev. Mr. Joshua Bloomer, recommended by Dr. Johnson and several clergymen as a studious young man of a very fair character, and desirous to enter into the ministry, has been since ordained by the bishop of London, and appointed by the society missionary to Jamaica, Flushing, and Newtown, at the earnest request of the people signified to the society by the churchwardens of those towns. Allowed 30*l.*

1770–71. Advice is received by a letter from the Rev. Mr. Bloomer, missionary at Jamaica, and date February 15, 1770, of his safe arrival in May preceding, and that he was kindly received by the people. He finds the churches at Jamaica neat, well-finished buildings, but those at Newtown and Flushing to be small. Since his arrival he has baptized forty-two children and three adults. He has thirty-nine communicants, who, by their constant attendance and unblemished life, are an honor to religion.

This year, 1771, 126*l.* 03*s.* were paid for the repairs of the church at Flushing, having been raised by subscription in the congregation.

1771–72. By a letter from Mr. Bloomer, the society has the agreeable information that he has been happy from the day of his arrival, in the affections of his people, expressed by every mark of kindness and respect; which renders him the more able to engage their minds to religion, the good effect of which is already conspicuous in their constant attendance on public worship, and in a prevailing sense of the necessity of a holy life. He officiates in course on Sundays at his three churches, and expounds the Scriptures in the week. He endeavors to cultivate peace and love with the people of other persuasions in the neighborhood. Allowance, 30*l.*

1772–73. In different letters from the Rev. Mr. Bloomer the society are assured that he lives in the greatest harmony with his people; that their attendance on public worship is constant, and their desire of instruction great. That they have entered into a voluntary contribution for the enlargement of the churches at Flushing and Newtown, and raised more than 800*l.* for the purchase of a glebe. Allowance from the society 30*l.* Also in 1773–74.

1774–75. Mr. Bloomer acquaints the society with a contest in which he had been unhappily involved with his parish for the recovery of an annual salary of 60*l.*, raised by an act of the Assembly, for the benefit of the incumbent inducted by the governor; and it is expected that his excellency's (Governor Tryon's) decree in favor of Mr. Bloomer will be brought by appeal into England. Allowance, 30*l.*

1775–76. The general disturbances in America, which affect the missionaries in every province, have occasioned the accounts from New York to be both short and imperfect. Allowance, 30*l.*

1776–77. An army was sent to Long Island to disarm the inhabitants who were distinguished for their loyalty. Many had their property destroyed, and more were carried off prisoners.—The members of the Church of England were the only sufferers on this occasion; no injury was done to the Dutch members. About this time Mr. Bloomer administered the communion at Newtown, where he had but four or five male communicants; the rest being driven off, or carried away prisoners. The Rev. Mr. Inglis, of Trinity Church, New York, found it necessary to retire to Flushing; but he had no sooner reached that place, than the committee met, and entered into a debate about seizing him. This obliged him to shift his quarters, and keep as private as possible, till the 27th of that month, when General Howe's defeat of the Americans on Long Island set him and others at liberty.—Mr. Bloomer baptized twenty-four infants, and has forty-four communicants. Allowance to Mr. Bloomer, 30*l.*

1777–78. Mr. Bloomer writes April 9, 1777, and expresses his joy at having it again in his power to write to the society. He had been obliged to shut up his church for five Sundays only before the arrival of the king's troops.—Since his last he hath baptized twenty-four infants and two adults, and hath sixty-six communicants. Allowance this year, and the two following years, 30*l.*

1780–81. Rev. Mr. Sayer, late missionary at Fairfield, before it was destroyed, writes, July 20, 1780, that as soon as he regained his health, he assisted Mr. Bloomer in his mission. Allowance, 30*l.*

1781–82. There being only two places in this province, Hempstead, and Jamaica, where the missionaries can with safety exercise their ecclesiastical function, the accounts must be short. Mr. Bloomer writes that his mission at Jamaica goes on in every respect as he believes the society would wish; that he is punctual in the duties of his office, and the people very regular in their attendance on the public worship. He had baptized since his last twenty-nine infants and two adults, and married twelve couple. Allowance, 30*l.*

August 1, 1782. A legacy was left to the church at Flushing in this year, by the Hon. Samuel Cornell, of North Carolina, of 200*l.*, which was paid by the Hon. Henry White, one of the executors.

Mr. Bloomer received his salary of 22*l.* from St. George's Church, Flushing, regularly, from 1769 to 1776. The payments then became irregular; but on February 21, 1783, he acknowledges the receipt from Robert Crommelin of 66*l.*, being in full for money due unto him from the church up to November 8, 1781; and again, on November 6, 1786, the receipt of 64*l.* 7*s.* 2*d*, in full, up to October 1, 1785.

1782–83. The society in England allowed him 30*l.*, and the same in 1783–84.

After this, the independence of the United States of America having been acknowledged by the mother country, the Society for Propagating the Gospel withdrew the allowances from all the parishes within the bounds of the United States, and Mr. Bloomer was left dependent upon the contributions of his parishioners.

At the first meeting, held on May 13 and 14, 1784, at New Brunswick, New Jersey, for the purpose of forming the scattered parishes into a collective body, the Rev. Joshua Bloomer is named as present; as also at the adjourned meeting held for the same purpose at New York, October 5, 1784; also at the second General Convention, held in Philadelphia, June 20, 1786, and again October 16, 1789. Mr. Bloomer died June 23, 1790, aged fifty years.

(*To be continued.*)

For the Churchman.

My Dear Friend,—Although the principal topic reserved for a second communication is one where our present ideas might not, at the first glance, seem in perfect harmony, yet I rely so much upon your candor and readiness to allow me credit for good intentions, as to hope the following suggestions can give you no offence.—They could only be addressed to one whom I believe capable of better things than many whom his political preferences may call him to esteem. Uttered in honesty, and from a sincere regard to your welfare, no less than the public good, they will be heard with the attention due to the motives, at least, from which they come.

You must know, Sir, it is not from any connexion with the political parties now existing that I put forth these sentiments; but from general considerations of religion and philosophy, resulting from history and personal observation upon the nature of man in his relations as a social being.

With this preface, let me say, there is no source from which I more seriously apprehend danger to our country than from *ultra* democratic principles: for not only *are extremes always dangerous*, i. e., in cases where we act upon less than demonstrative certainty, but it is perfectly natural, that in a country like ours the particular extreme now in view should become the resting-place of many well-meaning persons. We clearly perceive the numerous evils that have sprung from the institutions of European society, or, at least, have attended their progress; and without careful reflection, may well enough suppose that true civil good can be found with the antipodes only of these older forms of state policy. Our history, moreover, is of a character to foster such a delusion. What other portion of the human family has ever lived to a tithe of our present age in only threescore years? And this too, making all the deductions that we ought, on account of any savageness, ignorance, or irreligion, which our elder brethren may still discover among us. Now, if we give credit to our peculiar forms of government for all the good that we have attained, as many will hastily do, we may rashly conclude that we need only carry still farther their divergency from monarchical and aristocratical principles, to secure the highest amount of good which the social condition will allow. As if a drunken man, after losing his balance on one side of his saddle, could only be safe when equally inclined on the other.*

But our nation has not yet seen centuries enough to make it quite certain, how far its hitherto extraordinary prosperity may have resulted from peculiarities in our constitution, as compared with the mildest forms of European states; so that, however we may believe that much is due to the wisdom which formed our government, it cannot, as yet, appear safe to assume that the extreme of our own principles is to be relied on for permanent good.

A chief point, however, to which I ask attention is this, *the extreme of democratic principles is almost universally allied with irreligion.*—People may so believe, that all power belongs to them, as to forget that *any* resides above. In confirmation of this, I hardly need refer to the Revolution in France, or to certain offsets of religious and political opinion among ourselves. It may indeed be questioned how far these are to be esteemed legitimate growths of the principles with which they appear connected; but they evidently fit better with some general propositions in the creed of Jefferson, than with any in the writings of Burke, or of certain American patriots that might be named. Of course, Sir, it is admitted that in politics a principle may be good within due limits, but injurious if carried beyond. But we are all liable to value the good so highly as to accept consequent evils that might be readily avoided.

For the reasons here intimated, in addition to those given in my previous letter, I feel very solicitous that the authors whom I recommend to your notice should be generally studied in this country, especially by all who are to lead public opinion. It is not that these writers, except Burke, and Coleridge sparingly, have dwelt upon topics of civil polity, in the volumes to which I have referred; but familiarity with their minds must preserve against excessive and blind attachment to all schemes for the attainment of human good.

With the most sincere regard, I am ever yours,

C. S. A.

Bordentown Institute, November 23, 1837.

P. S. I have just met a passage in the late volume of Letters, &c., of Coleridge, which it seems fit here to append. "Burke possessed and had sharpened that eye which sees all things, actions, and events, in relation to the laws which determine their existence, and circumscribe their possibility. He referred habitually to principles; he was a scientific statesman, and therefore a *seer*. For every principle contains in itself the germs of a prophecy," &c. "I can read Burke, and apply every thing not merely temporary to the present most fearful condition of our country. I cannot conceive a time or state of things in which the writings of Burke will not have the highest interest."

---

* It is an excellent saying of Luther, "The mind of man is like a drunkard on horseback; if you lift him upon one side he falls down upon the other."

Having inserted a *caveat* in regard to Mr. Roy's Lexicon, we cannot with propriety refuse the author's request that we would insert the following reply.—The objections to the article, which led us to reject it last week, have been removed with the writer's permission.

To the Editor of the Churchman.

THE REVIEWER REVIEWED.

Sir,—In a late number of the Churchman appeared a pseudo-criticism of Mr. Roy's Hebrew Lexicon, signed "T. H. S.," on which I purpose to offer a few strictures. When a single unaided individual has devoted a considerable segment of his life to the sacred cause of religious literature, in the production of a work of immense labor and research, he might naturally expect at least that his undertaking would be fairly and candidly, if critically judged. Mr. Roy's Lexicon has been examined and approved by several of the most distinguished divines and profound Hebraists in the country, who have borne testimony to the convenience of its plan, the accuracy and completeness of its definitions, the soundness of its criticisms, and the extent and variety of its information on almost every subject connected with Hebrew literature; and we might consequently suppose that any person would pause and examine thoroughly and accurately, with the modesty and candor which should ever characterize the scholar, before he opposed his judgment to the mass of laudatory criticisms which have hailed the appearance of the work in question. Entertaining such expectations, I was much surprised when a friend directed my attention a few days since to the unfair and puerile review published in the Churchman of 18th of November last, some of the objections contained in which I now propose to answer.

Our critic's *coup d'essai* is on Mr. Roy's notice of the letter *Aleph.* "Every signification here given," says he, "is wrong. *The word* is never used in any of these meanings" Most wonderful depth of erudition—most splendid effort of criticism! But I must just hint to this transatlantic Zoilus, that *Aleph* is not a *word*, but merely an alphabetic letter, and that Mr. Roy, following the opinions of the Cabala, the book *Zoar*, and the Rabbins, has here given the *primary* idea of the original root from which this *name* is derived, which is still preserved; in other words, owning the same origin as *Alluph*, see page 32, &c.

Although rather out of place, I will here notice his remark on Mr. Roy's statement of the numerical power of Aleph, "which," says he, "stands for 1 or 1000." On which our critic observes, very profoundly, "It does stand for 1, but when it indicates 1000, it requires two dots above it;" and then, on the strength of this acute correction, he suggests an invidious comparison with "the scholarlike article" of his favorite Gesenius. This is all true, but it was scarcely worth telling, since it is a distinction established by the Rabbins, and unused in classical Hebrew, and moreover belongs more properly to the grammar.

The reviewer next proceeds, with all the confidence of a profound scholar, to promulgate his dictum *on the use of the servile letters.*—There are eleven radical letters, and the same number of serviles, called technically by Hebrew grammarians *aithaor moshe wechalaiv.*—The radicals are in every situation radical, but the servile letters sometimes serve as radicals, and are then called by Rabbi Meir "*servile radicals.*" (See Midrash Tillin, fol. 47: 2.)—Now what has the critic gained by his profound criticism on this point. We believe the public will decide that he has but exposed his ignorance.

Would the reader believe that the next important error detected by this lynx-eyed gentleman is a typographical mistake in a reference. True, he admits that the fault lies with the printer; but, with no very generous side-stroke, he adds, "yet it is unfortunate that the very first reference in the book should be erroneous!"—We cannot waste words on such a sneer.

Again: on A-a-mitz-chem, T. H. S. accuses Mr. Roy of error in saying that "the dagesh is dropped because gemin," which last word this erudite reviewer *seems unable to understand*, as he refers to the list of abbreviations. Now the dagesh is omitted in some of the best MSS. and Lexicons, and is retained in others. It should be omitted, as the word is a geminatum verb, a technical word to denote that two of the radicals are similar. A candid critic would have at once seen that the transposition of the simple and compound patachs was a typographical error. The reviewer himself here makes a blunder in asserting that the word is in *Hiphil*, which would require a Yod between the second and third radicals.

On A-a-min the reviewer proceeds to remark that in the passage referred to, Job iv. 18, the third person and not the first is found. This is true, but had he examined the passage critically and candidly, he would have seen that the text was quoted by Mr. Roy, for the purpose of correcting a mistranslation in the received version, which represents the Most High as charging his angels with folly or atheism. It should be rendered "Behold he shall not confide in his servants, and his messengers (ministers of the sanctuary) he shall regard as fools." Two objections are made to this translation. First, T. H. S. asserts that we have only Mr. Roy's *ipse dixit* for it, which is untrue, for it is the meaning given by David Kimchi and the Targums, and the critic might have discovered his error if he had referred to the root *aman* p. 36. His second objection is, that it is not grammatical, but he does not attempt to, nor can he show in what the error consists.

To conclude, we see in this review the fallacy of reasoning from particulars to generals. Because the critic has detected a typographical error he wishes to condemn the whole work as useless and unworthy of confidence. On this ground the learned and valuable works of Kimchi, Abarbanel, Lightfoot, Buxtorf, Michaelis, Taylor, Alberti, Opitius, Simon, and even Gesenius, must be condemned, and the reviewer himself must plead guilty, as in his short article several typographical errors may be found. Indeed it is impossible it should be otherwise in so voluminous and difficult a work, and one of the most distinguished Hebraists in America, Professor Stuart, in the preface to the last edition of his grammar, acknowledges the impossibility of avoiding errors in printing Hebrew works, and in fact in his fifth edition, he had detected *a thousand* errors.

The public can now judge what confidence to place in the arrogant dictum of Mr. Roy's reviewer, and we fearlessly await their judgment, assured that it will be in favor of a work of immense labor and research, which has done more for the general diffusion of a knowledge of the sacred tongue than any publication the present century has produced.

ALEPH.

For the Churchman.

Mr. Editor,—It is not my intention to act discourteously towards you, but without putting the question to the vote, I must request that you will, *pro forma*, and *pro tempore*, retire from your editorial chair, and leave me with your subscribers, correspondents, and others, who are, or ought to be deeply interested in the circulation of your excellent paper. But, before you make your *exit*, I will quiet your perturbation, at this unexpected request by telling you at once, that I do not intend to propose a vote either of censure or of thanks, for your past services; but to solicit greater encouragement for the Churchman for the coming year.

To my brethren of the Church, the Bishops, Clergy and Laity.—The editor of the Churchman having acceded to me the privilege of occupying a small portion of his paper, allow me to address myself to you in plain words, on the merits of its publication, and the want of adequate encouragement given to sustain it.

Another year has almost closed upon the Churchman, it has not only assumed a far better appearance than it was wont to do, but other and greater alterations have been made in it; it has been conducted with a degree of ability, which few other periodicals can command. Its pages have uniformly exhibited the pure and holy doctrines of our Church, uncontaminated with wild and foolish vagaries, nor degraded with the fanciful and mischievous speculations of the age. Maintaining the truth as it is in CHRIST JESUS, and advocating the principles of our ecclesiastical establishment, the Churchman has faithfully recorded the leading and more prominent events connected with the Protestant Episcopal Church. It has communicated to us intelligence of the state of religion both in the Mother Country, at home and in other Christian lands; and lent its influence in the wider spread of the knowledge of the only true GOD, and of his blessed Son our Lord and Saviour. The members of our Church have thus been enabled to learn what great things the Almighty has been pleased to accomplish for his people every where, and have had reason to bless and magnify his glorious name. Hence a spirit of zeal and holy ardor has been engendered in the breast of some, who would otherwise have been living in a state of religious ignorance, of apathy and unconcern; our several institutions have derived benefit from the gratifying intelligence continually imparted through its columns, and thus also those who have read the Churchman, have been enabled satisfactorily to determine what are, and what are not the true doctrines of our most holy religion; to perceive how closely we adhere to the word of GOD in all we profess to believe, and to learn how that our practice should coincide with our profession, that by our fruits we may be known.

The importance then, of the Churchman will be manifest to every one, and it must be conceded that as the organ of the Church it *ought* to be properly sustained. Now is it so? By no means!!! It should not be understood that the paper is falling off in the number of its subscribers. This is *not* the case! On the contrary during the current year, there has been an accession of strength. It is true that, in consequence of a manly independence on the part of its editor, in maintaining '*the right*,' some few who were of a contrary opinion, withdrew their names and gave up the Churchman; but others have supplied their place and thrown in their influence in its favor. The financial state of the Churchman therefore is not languishing, but prosperous, and it ought to be, and *must* be more so.

To accomplish this object, I very earnestly call upon the members of our Church to promote the still wider circulation of the Churchman. I know, from my own experience, how much may be done towards it. There is not a clergyman in the Union who might not, if he felt but thus disposed, obtain one or more additional subscribers in his own immediate parish! There is not one of the laity in this city or in any of our States who might not do the same! It only requires the will, and the object may be accomplished! How so? Methinks I hear it asked. I answer by telling what I myself have done. I subscribed for the Churchman,—I read it,—I noted what was of peculiar interest in its numbers;—I visited my people,—I spoke of what I had read, the same as others would do of politics, and the common occurrences of the day. I then inquired of them, do you take the Churchman? I expressed my opinion of its merits. I lent a few copies of my paper for their perusal; and the result, in almost every instance, has been a request, that I would have the goodness to order the paper for Mr. so and so, and so and so! Why then cannot others do the same? Is not the Churchman worthy of their patronage? If it be not why do they take it?—and if it be why not promote its circulation to the utmost of their ability?

I trust, therefore, that this appeal in behalf of the Churchman, however inadequate to its merits, and peculiar claims to public favor, will secure to it the attention of all right-judging persons, that its list of subscribers will be increased a hundred-fold, and its still greater usefulness promoted. It is evident that if the Churchman were duly encouraged and its support were in any degree commensurate with its importance, much more good might be done, a greater outlay would be justifiable in the obtaining more original matter, in procuring more general information, and in imparting ecclesiastical intelligence which would be peculiarly interesting to ourselves, our wives and families, and the Church at large. And the past and well-established reputation of this paper in the hands of its judicious and amiable editor confirms the hope and justifies the expression that it will succeed if every Episcopalian will but do his duty.

I am, believe me, brethren,
Your faithful brother in CHRIST,
PASTOR ECCLESIÆ.

And now, Mr. Editor, I return to you,—I thank you personally for your great and unwearied attentions to the interests of the Church, and whilst I pray that your labors may be more and more appreciated, that you may see the happy effects of a sound and orthodox faith properly inculcated, and fully exemplified in the Christian's walk with GOD, I invoke the blessing of the Most High, "without whom nothing is strong, nothing is holy," to rest ever upon you and yours; and that your labor may not be in vain in the LORD. I am,

P. E.

For the Churchman.

NE SUS MINERVA!

Mr. Editor,—"Certain writers," as Gothe would say, if he were permitted to read the article headed Adversaria in your last week's Churchman, on lectures, "appear to write, not that we may learn any thing from what they do write, but that we may discover that they know little or nothing of that about which they write." And Lord Bacon, if he were a subscriber to your paper would, methinks, have found words equally applicable, viz. "that the communications of correspondents upon foolish subjects deserve to be banished from your columns, as all men of sound judgment would confess."

The design, then of the following paragraphs may readily be guessed. It is to justify those who maintain the utility of lectures, (as popularly understood) and to banish the admission of a doubt, if any could possibly have intruded.

To use the language of Philarchæus we assert, that "the lecture is" NOT "*an obsolete method of instruction*,"—that books do not supersede the necessity of lectures,—nor lectures that of books.

On this point Philarchæus and I are at issue.

Classify lectures as you will, I cannot but regard them as highly useful and important.—From my own experience I can testify that I have learned more from this method of imparting knowledge—*viva voce*, than from any general course of reading or of study: And I know that there are thousands of persons who would never learn, or have learned in any other way. For lectures, instead of giving a distaste for reading, more frequently produce a greater desire to obtain correct information; they imprint and fix upon the memory what has been imparted, oftentimes make an indelible impression, and give a sort of zest for further learning.

There are two organs through which we receive our knowledge—vision and hearing.—The question then arises, whether ocular demonstration is, or is not, the most effectual mode of receiving or communicating correct ideas on all subjects which may be so reduced. To prove the affirmative I would remark, that it is impossible to explain and describe in books some subjects, which, when illustrated to the eye, are made clear and distinct. Hence the utility of lectures.

But Philarchæus contends that "while we derive from a lecture a mere epitome of the subject, we can collect from books a knowledge in detail." That lectures in general are but an epitome of the subject I admit, but, so far as this goes, it is an argument in favor of lectures, and for this reason,—that many persons, as I have already stated, who attend lectures, either moral or scientific; and who hear such an epitome, have, perhaps, neither time, nor opportunity, nor inclination, to peruse books, or follow up the subject in detail. To such individuals, then, lectures become peculiarly useful and interesting, and are more important than books; and hence, when a right taste is once engendered, they are led to make further researches. And there is another advantage attending them, and that is, that lectures generally become a subject of conversation among the students who have attended them, and who by recapitulating among themselves what they have heard, materially assist each other; which would not occur if books were the only medium through which they could obtain knowledge; solitary reading would produce satiety and disgust, whenever the least difficulty presented itself.

Yet Philarchæus objects further to lectures, because it is necessary to understand technical terms, which must be derived from books. This also I admit in reference to scientific lectures. But how does this operate against the utility of lectures? It only shows that in order to understand the subject of the lecturer it is necessary to become familiar with certain definitions, terms, &c., which the books upon the subject exhibit. But who has not derived the greatest advantage even when the terms and definitions so learned have been further illustrated and explained by the lecturer.

The danger of making sciolists appears to me not very alarming, nor are the pretensions of some few men to sound learning very important, compared with the very many and great advantages which have attended the introduction of popular lectures. I therefore do hope they will be continued, under all circumstances.

Both in this country, as well as in England and in France, lectures have maintained the 'vantage ground in the march of intellectual improvement, and the able works of some of the most learned and talented men, in every profession, present a phalanx which neither Philarchæus nor any other can break down.

Ask the anatomical student and he will tell you, that to understand and to obtain a correct idea of "the harp of ten thousand strings, which is so fearfully and wonderfully made, and so long kept in tune," lectures are absolutely necessary, and that ocular demonstration is highly important! The student in chemistry will tell you the same, that he cannot acquire a sufficient knowledge from books alone, and that he finds lectures and experiments equally necessary! Nor can the astronomer obtain a correct knowledge of the science from books, he must have lectures and illustrations! Moreover, ask the patient, and he, if he must submit to any surgical operation, would tell you that he should certainly prefer the surgeon who had witnessed, as well as performed operations on subjects both dead and living, to one who had only read of these things and collected his knowledge from books; and so also would he, who, afflicted with cataract, say that he would employ in preference to any other the skilful oculist who had seen the several operations performed upon that delicate organ, the eye.

I will only add that there is a certain class of lectures to which Philarchæus does not even allude, but which probably, if he be a *married* man, from their constant repetition, may I presume have put him out of humor with all others. If this be the case I certainly cannot pity him; but, on the contrary, I am sufficiently uncharitable to hope his *cara sposa* will again indulge him, and as often inflict the chastisement as he shall venture to arraign the utility, and call in question the importance of popular lectures.

I am, Mr. Editor,

Pro Bono Publico.

For the Churchman.

PSOMISMATA.—NO. 11.

"As flower seeds far by the wild wind spread,
So precious thoughts are strewed."

We know that the infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian nearer to God. If a boat is attached to a large vessel by a rope, the person in the former does not bring the ship nearer to him by his pulling the rope, but he brings the boat, and himself in it, nearer the ship. So the more fervently we pray, the nearer we bring ourselves to the Lord most high.—The Christian is therefore enjoined to *pray without ceasing;* not that he can be always engaged in the positive act, but he ought to have a *holy aptitude for prayer.* The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this exercise, that he is prepared in an instant, when in danger or need, to fly for refuge to his God. In all the avocations of time, the child of God will never lose sight of his heavenly Father. I have often seen a little child following his parent in the fields, and stooping now and then to gather a few flowers. He looks up and sees him at a distance; the little creature runs, and gets up to him again, afraid he should go too far away—so the Christian, while gathering a few flowers from the world, suffers his God to be too often a distance from him; but the instant he perceives that he is alone, he runs to reach again his father, protector, and friend.

Among the few lingering superstitions of the southern parts of Scotland, there is one which is still scrupulously observed in many places by the lower orders. On the New Year's Day care is taken not to perform any duty of an unpleasant nature, nor to be out of temper. To such a height is this carried, that such things as are necessary are provided the day before; the hearth is left unswept; the dishes unwashed; and the other domestic duties, as far as possible, neglected; and the reason given is, that whoever is thus employed on this day will be doomed through the rest of the year to perform the most unpleasant drudgery, or be *curst* with ill nature. Of the same sort is the superstition in some parts of England, once firmly believed, but now, it is to be hoped, sunk into a mere joke, that for every *mince pie* eaten in the beginning of the year, a day happy and free from care is to be enjoyed. These notions must have had some origin.—Like most of the same nature, they may probably be traced back to the first preaching of the Gospel in Britain; once pure, but by the worldliness and system of imagery of Romanism, gradually degraded. And may we not suppose that they originated in the idea that at this season in particular evil should be avoided, and good works performed; that the heart ought to be examined, the sins and errors of the past year repented of, and resolutions of amendment for the future made? And may we not hence draw a valuable lesson? To the Christian nothing can be more useful, if it be not absolutely necessary, than to have certain stopping-places in the journey of life, where he may rest for awhile from the turmoil of his progress; review that which is past, and, in humble dependence on the strength of Jesus, resolve to proceed better for the future—when he may refer to his map, consider the place which he desires to reach, and refreshed, start anew. If this be not done, how apt is he to be dazzled and confused by the ever-changing scene, and the bustling activity of the passers by: and how apt is he to stoop to pluck flowers which emit poison in their sweetness; to rest at houses where there is neither peace nor comfort; and leaving the narrow and laborious path to mingle with crowds that rush along the broad and well-beaten way: and should he, after awhile, be so fortunate as to discover his error, with what weary feet does he retrace his steps. But though no time is more appropriate for thorough self-examination and reflection on the past, than the beginning of a new year, yet if this be the only time which is made use of for such a purpose, it will be of little use or utility. Self-examination, to be truly useful, ought to be continual. "*Watch,*" is the constant admonition of both the Saviour and the apostles. There ought to be shorter stages; each Sunday, each month, each half year: if these be properly made use of with prayer, no one can err far from the right way, or if erring, can be in little danger of being totally lost in the mazes into which he may have wandered. It is a common remark made of a certain class of persons, "that they never acquire experience;" and this is because they never reflect. So that Christian who neglects self-examination will be ever falling into the same errors, and make little progress in his Christian career, while his experience of the deceitfulness of his own heart will be very small indeed.

The great evil of the general system of education in the present day, is the filling the head with a tissue of miscellaneous and unconnected information, in order to make a show, and entirely neglecting to regulate and strengthen the mind and the moral feelings. Though the paces of a horse may be excellent, yet we think it of but little value if it bolts and shies as it passes along the road, and refuses to go where its rider wishes.

There seems to be one great error in education which does much towards increasing the weight of the troubles and trials which press upon us through life. I mean the making death appear a circumstance full of horrors, whether in ourselves or in our friends. If we were taught from our earliest years to look upon it as but a change from a prison to a palace; from an earth of never-ceasing dissatisfaction to a paradise of perfect joy; from a state of misery to one of glory, in what a different light should we consider the death of a dear friend. It appears philosophically that the grief for a death is not so much owing to the parting, as to the horrors which we are accustomed to associate with it. We leave a friend whom we know we shall never see again, or for so many years, that he can scarcely be a friend to us when we meet. It is painful, and we grieve, but in a very few days recover our wonted spirits. So in death our friend leaves us, but it may be a much shorter period before we meet him in heaven, to rejoice with him exceedingly for ever: on parting, we know not what dangers he may have to encounter, what sorrows may be poured upon him; when he dies, we are sure that he is happy, and will be so to everlasting. With the worldly, who live and die without hope, excessive grief is natural enough; but with Christians it seems rather to be the effect of habit, association, and education, than of principle or reasoning. St. Paul appears to have taken this view of the subject when he exclaims, "For me to live is Christ, to die is gain," as did St. Peter, who rejoiced when he saw his wife led to martyrdom, and addressed her as if going to receive some great honor, much to be desired. So also we see the primitive Christians rather sorrowing that they were left behind, than that their friends were taken away.

T.

THE CHURCHMAN.

SATURDAY, DECEMBER 30, 1837.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman,*" in the city of New York.

The New Year.—In one thing, at least, the appointment of the Church has happily synchronized with the usage of the world; and that is, in placing the Festival of the Circumcision on the first day of the year. The Kalends of January were not unobserved by the Gentiles before the time of the Christian dispensation. They celebrated the day as we still do by an interchange of presents, and also, in which respect it might not be amiss to imitate them, by striving each one to show his skill in some eminent act of his profession,* nor is it improbable that the more serious among them might make the day the occasion of new resolutions and the epoch of a new life. Let us baptize the custom, says an old divine, with this Christian addition, that we forget not to tender God a present, such an one as may be acceptable to Him, and such an one as he calls for by the wise man, "Son, give me thy heart." This end the Church aims to promote by directing our attention to the event, which, on this day, she commemorates and bringing her children to the throne of grace in devout prayer for "the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts may in all things obey the blessed will of God through his Son Jesus Christ." It is the circumcision of the Spirit which makes us new creatures in Christ Jesus. A figure so pregnant with meaning and of such frequent occurrence in the Scriptures, and which contains in truth an epitome of the Christian life, should be neither neglected nor lightly regarded. It teaches us that all vain speculations and unprofitable curiosity, all sinful affections, licentious imaginations, and extravagant desires, should be severely repressed: that the hands should be kept from idleness, the feet from the paths of iniquity, and the tongue from deception and scandal: that anxious and superfluous cases, inordinate and unlawful appetites, luxurious and effeminate indulgence should be sternly renounced, and that the whole man soul and body, should be devoted to God in newness of life, in measures of reason, in thoughts of purity, in transports of faith, and in deeds of justice, charity, and mercy. Whatever is indicated by the *spiritual* circumcision, is also indicated by the *spiritual* renovation: and as the same day is set apart to commemorate the literal circumcision and to mark the literal renovation of the year, the approaching festival is distinguished by a twofold measure of instruction and intensity of interest. May all hearts experience the spiritual blessings which it shadows forth! May we seek to obtain "the true circumcision of the Spirit," that living in obedience to its godly motives, we may at length attain that *celestial* consummation in which every remnant of sin and corruption will be finally cut off, and we shall be presented pure and incorruptible before the majesty of heaven! May the Holy Spirit which renews the face of the earth renew his decayed image in our hearts, and inspire us with the pure joys and benevolent sympathies of the moral and spiritual renovation. In this sense may the coming festival be to us all a *new* day and the commencement of a NEW YEAR.

---

* ——Janus ait. * *
Tempora commisi nascentia rebus agendis,
Totus ab auspicio ne foret annus iners,
Quisquis suas artes ob idem delibat agendo, &c.
Ovid.

On the Sense of Touch, or Physiology and Philosophy opposed to Materialism and Atheism. Being an Introductory Discourse delivered on the 6th day of November, 1837, on the opening of the new college in Crosby-street. By J. Augustine Smith, M. D. Member of the Royal College of Surgeons of London, President of the College of Physicians and Surgeons in the University of the State of New York, and Professor of Physiology in that institution. New York: W. E. Dean. 1837.

A happy new year to the Bishop of Cloyne! For sure 'tis he and not Dr. John Augustine Smith who has delivered and published this famous lecture against materialism and atheism. The lecture has the leading characteristics of the Minute Philosopher—the same want of sound premises, the same acute observation and ingenious reasoning, and the same paradoxical conclusions. Not that it owes a single phrase or word to any of the writings of Berkley: on the contrary, it is evidently excogitated throughout by a mind too independent and prolific to rely on other than its own resources. We make a bolder assertion and affirm that the lecture on the Sense of Touch and the Minute Philosopher are both original productions of the same pen: or, in plain English, that Berkley and Dr. Smith are one identical person. True, the reputed Dr. Smith has more vivacity and a readier knack at popular illustration. But this only shows that the British Pyrrhonist, acting as president of a medical college, indulges in a greater freedom of style than was erst beseeming his episcopal gravity: or, perhaps, the difference is owing to the mere circumstance that the good bishop—thanks to modern improvements!—has the blessed privilege in his new incarnation of wearing *a pair of spectacles!* True, the lecture is not conspicuous for all the modesty which graces the pages of Berkley. True also the lecturer by straining to *believe* when he should *know*, veils his paradoxes under a cloud that never, we think, could have darkened the pure empyrean of Berkley's intellect.—True, moreover, that the lecturer—duped, we fear, by what he himself so admirably terms the "logical jugglery" of Hume—more than doubts whether there be such a thing as *causation*, and thus makes a concession to atheism which would have been equally abhorrent to the piety and philosophy of Berkley. These objections may be thrown into one scale, but we have an argument to put into the other which will weigh it down and make them "kick the beam." Our argument is, that no ripe metaphysician could, in the present day, have reproduced the Berkleyan theory. In Berkley's day the case was widely different. The human mind was in a state of transition. It had escaped from the *analogical* system of reasoning—the *shadows, films, species,* and *phantasms,* that haunted the Platonists and the Aristotelians, and was yielding to the agency of inductive principles. The change, like all great changes in nature, was gradual; nor was it till after a protracted and violent agitation, and many swellings and subsidings of the elements, that the new formation was brought to consistency. In this transition the agency of Berkley was prominent and indispensable: for by following the impulse of Des Cartes, he was bearing towards the shore of absurdity on which poor Hume was dashed, and thus preparing the mass for recoil in an opposite direction. The theory therefore which was so necessary in the general progress of mind, and which, for its rigid consistency with then unquestioned principles, was so creditable to the logical acumen of Berkley, could hardly—that is, as a general rule—be espoused at the present day except by one who had busied himself with some favorite author, in a small nook of the field of mental science, and failing to explore the whole ground and compare the results of different inquirers in the same science, had missed the enlarged character of a true metaphysician and let himself out as a dry nurse of paradoxes. But the present lecture smacks strongly of the Berkleyan theory, and its author, beyond doubt, *is* an acute and accomplished metaphysician: *ergo* he cannot be a personage of the present day, but must be the veritable Bishop of Cloyne.

And now let the immaterialists—we mean the genuine ones—they who contend with Berkley and Dr. Smith that we have no "absolute certainty" of the existence of the external world—disprove our assumption if they can. Will they tell us that Berkley and Dr. Smith have lived in different ages? that days, years, and centuries, have intervened between their respective appearances upon earth? But how can *they* prove, or with what face affirm this, who will not allow us common mortals to know that there *is* an earth, which, by turning on its axis, divides day from night, or that there *is* a sun which performs its annual revolutions in the heavens? What know they of time who know not the existence of the bodies by whose motion time is calculated? Will they tell us that the two men are diverse in their size, shapes, and habits? Let them *prove* their affirmation: and oddly enough will the attempt at proof come from those who will not take the evidence of their senses for facts which can be established by no other evidence. Will they tell us that we are singular in our opinion, that all mankind are against us, and against us in downright earnest? We answer that corporeal manifestations, by means of which alone men are cognizant of each other's spirits, come under the head of physical truth: and Dr. Smith himself assures us that "on many occasions, particularly as regards physical truth, what the mass may think is of little, in others of no importance;" and "that the thoroughness of their convictions [as to the existence of bodies] is of little avail in proving the correctness of such an opinion." Will the gentlemen at length lose their temper and declare that we ought to be sent to Bedlam for sticking to such an absurdity? But here again Dr. Smith (as for convenience sake we shall continue to call him) comes to our relief and assures us that "there is no evidence of which he is aware to evince that they who conceive themselves sane are right in their notions other than this—they all concur." But if one may be deceived, then all may be; and the concurrence of all may be a concurrence in error, and so we after all may be right. We maintain therefore and confidently challenge, on the principles of the present lecture, all disproof of the assumption that the reputed president of the imaginary medical college in New Amsterdam (the Dutch name may bring us all to sobriety) is a new impersonation of the Bishop of Cloyne.

Now, must there not be a fatal and most uncomfortable flaw in the argument which strips a man of the ability to refute those who deny his identity, and who seek to convince him that he is no more himself than he is Adam or Noah, a Helot of the past age, or a Hottentot of the present? And yet this is Dr. Smith's position. His mind we cannot see: the only way in which we can identify him is by his words, his expression, his countenance, his person. Now if our senses are so fallacious that we do not *know* the fact of the existence of the outward world, neither do we *know* the fact of the existence of these outward marks of discrimination which are a part of it; and consequently we can never be made to *know* that we are wrong when we "identify the mysterious and marvellous being," who lectures on physiology, "with the insensate and worthless rock," to which he makes a passing allusion in his lecture. Such, we say, is Dr. Smith's position, nor can he be extricated from its embarrassment, unless he descends from the Nebo of metaphysics to the land "flowing with milk and honey," the land of common sense. This done, we stand ready to acknowledge his individuality, and appropriate to him his merited honors. Seriously, then, we say, that we have read his lecture with an exquisite relish. It is acute, ingenious, full of thought, full of interest. For these excellences, and for the good heart with which he battles against the materialists and atheists, Dr. Smith deserves the thanks of the friends of letters and religion. More would we add were it not for an ugly foreboding that, despite of the ingenious construction, and costly material, and facile motion of the bark, as she leaves the stocks and splashes into her destined element, it will be found before the voyage is fairly begun, that she is not *water-tight.* To speak plainly, we confess ourselves the liege subjects of COMMON SENSE, and are unwilling to strike to any usurper who invades her domains, under the flag of metaphysics.

As our limits do not allow us to give long extracts from the lecture, we must be content to offer a brief analysis just sufficient to indicate to the reader Dr. Smith's position on the psychological chart. The argument of the materialists, he says, may be concisely summed up as follows: "We feel matter, therefore we know it exists. Produce now, that is, make manifest to our senses what you call mind, or admit that there is no distinct existence to which that name can be applied. But such evidence you have not, and must consequently acknowledge that matter under one modification is cognizant of matter in another state; or more specifically, that matter in the shape of a man recognises matter in the form of a stone."

On this argument Dr. Smith remarks that "the premises of the materialists, as understood and stated by them, are as unfounded in fact as their conclusion is unwarranted in logic." Accordingly, he boldly denies the premises, and takes upon himself to prove "that no materialist ever did feel matter, or ever can know that it exists."

"When I hold these spectacles in my hand," says the lecturer, "I experience a sensation—the sensation of resistance. * * It is the sensation resistance only of which I am conscious and beyond this every proposition must be distinctly stated and fully proved." But the *sensation* resistance is a different thing from the *quality* resistance; the former being a state of mind, while the latter appertains to matter. These the materialist confounds. Further, he confounds the *quality* resistance with the substance to which it belongs.—Thirdly, he disregards the quality altogether, and supposes matter to be an object of direct perception; and fourthly, he imagines this perception to be the result of actual contact between the body felt and the percipient power. "Here, then," says Dr. Smith, "are four mistakes in three words;" and, not satisfied with this, the materialist "*transfers the certainty which cannot but attend a sensation of which we are conscious, to the supposed material cause of that sensation.*"

Thus Dr. Smith proves to the materialists that they *know* nothing but their own *sensations.* And when they reply, "How, then, do *you* know the existence of matter?" he fairly admits that he is as badly off as they are; and that if the word *know* is understood to mean "so certain a conviction of truth as to preclude all possibility of error, then to *know* that matter exists is not within the scope of our faculties." There is, however, in his judgment, sufficient evidence to warrant a *belief* of the fact. This *belief* is produced by a rapid and complex operation of mind, which he next proceeds to unfold. And herein consists the gist of Dr. Smith's argument, viz. that as the agency of *mind* is necessary in order to obtain a *belief* in the existence of matter, therefore it is egregiously absurd for the materialist—a sort of *hysteron proteron* in logic—to assume the existence of matter, and then deny the existence of *mind*, by whose functions alone he can show that his assumption is entitled to credit. Had he stopped here it had been well, but that he has encumbered the argument with doubtful refinements, appears from what we have already quoted, as also from the following extracts.

"How many persons are there, for instance, who, skeptical enough as to supernatural appearances in the broad glare of day, cannot persuade themselves that all they may behold or hear is earthly, if alone, near a sequestered burying-ground, in a gloomy twilight, illuminated by an occasional flash of lightning?—Thus situated, reason might be summoned, but vainly summoned to resist the united force of impressions from without, and associations from within. In the ordinary affairs of life, however, not one in a million ever for a moment suspects a want of truth in the intelligence communicated by his senses. With that intelligence, that is, with the modifications of matter, or with reminiscences of those modifications, we are occupied nearly the entire whole of our waking hours. Now the tendency of all these combined causes being to force upon us the conviction that there is really and truly an external world, their united power, in the usual state of our minds, is absolutely uncontrollable. A keen metaphysician, indeed, wrapped in the ardor of inquiry, and plunging and revelling in the depths of abstraction, may occasionally, like Berkely and Hume, and eke myself, if my humble name may be conjoined with theirs, believe for the moment that *all* is mind. But for my own part, whenever my conceptions have been thus sublimated, a few strides on *terra firma* have sufficed to dispel the illusion, and restore the sobriety of truth in the humbling conviction, that soar as we may for the instant, we are nevertheless 'of the earth—earthy.'

Is it possible, then, you may be inclined to ask, that a belief so universal and so strong, as to be doubted temporarily only, and by the minutest fraction of mankind, is it possible, that after all, such a belief may be founded in error? Yes, I fear so, because first, the thoroughness of our convictions as to the truth of some opinion, is of little avail in proving the correctness of that opinion."

"Our senses are necessarily the sole witnesses upon whose testimony we have to rely for our belief in an external world. It becomes then a question of fact, whether these witnesses do ever play us false—that is, whether our nervous machinery does fabricate and impart to the mind clear and distinct, but unfounded notions? Now that this happens frequently, and that it may be made to happen at any time is certain. For in the first place, we have occasionally dreams depending upon nervous irritation, which give the most vivid ideas of external things, independently of all external agency. Secondly, we have a large number of maniacs whose disease consists entirely in erroneous impressions, communicated by their organs of sense. In these persons the mind reasons logically, but from false premises, deceived by the channels through which it is obliged to receive its data.

Thirdly, it is a well known fact, that where a lower limb has been removed, the patient 'feels his toes,' as he expresses it, for some weeks afterwards. The nerves which were formerly continued to those members being in a state of irritation, undergo the same changes they formerly did, affect the brain consequently in the same manner, and lead the mind to the same conclusion. Now here it is evident that but for the memory, the eye, and the sense of touch, in the other parts of the body, the patient would still believe the amputated toes to be in their wonted situation. *And for this belief he would have all the evidence that what is commonly called consciousness could afford him.*

Precisely the same phenomena, physical and metaphysical, are of perpetual occurrence in what are now called cases of spinal irritation.—Thus a gentleman of high rank in the law, walking in the street, felt what he imagined a chip or other hard substance in his shoe. He stepped into a store to remove the extraneous body, and thus relieve himself from the pain which he supposed it caused him. Upon taking off shoe and stocking, to his amazement, nothing could be found. And if I may be allowed to quote myself as authority, I can state that having been for many years, as I suppose, the subject of this affection of the spine, I have probably an hundred times felt pains about my hands and fingers, and which were sometimes unpleasantly sharp, precisely as if some cutting instrument were dividing the skin. I have sat, feeling the sensation, and seeing there was no external local cause for it, and then betaken myself to philosophizing about it.

But we have more striking, and more baneful evidence of sympathetic action between the origin and termination of the nerves. It is now well known that the heart, lungs, stomach, &c., &c., not only cause us to suffer, but to die from disease, commencing in the proximate, and then transferred to the distant extremities of the nervous filaments with which these organs are supplied. Accordingly of the multitude of victims to consumption, not a small proportion are secondary, not primary cases.

But fourthly, we can at any time cause our fingers to fall into error, by crossing the first and second, and placing a pea between them and the palm of the other hand. When this experiment is performed, a distinct impression of *two* round bodies is received.

Lastly, every mother's son of us is deceived, as far as all our senses can deceive us, in relation to the motions of the sun and the earth.

It follows then, that the hypothesis which I undertook to convert into fact, has been so converted. In other words, I have proved our nervous machinery does occasionally originate within itself, and impart to the mind clear and distinct, but unfounded notions of external things. The conclusion then is unavoidable, that all absolute certainty as to the existence of matter is precluded by the moral constitution with which we have been endowed by our Maker, and therefore, as I before stated, materialists, like the rest of mankind, must be satisfied with belief, since to *know* has not been vouchsafed to them or us."

The lecturer on physiology has here attempted one of the most difficult feats of metaphysical horsemanship. He vaults with strength and prodigious courage; but, instead of gaining a firm seat on the animal which he essays to bestride, he seems to us to have fallen inglorious on the ground beyond.—Worse still; he puts into the hand of the materialists, as he seems himself to be aware, weapons which they may use, with like effect, to "demolish" the psychologists. For the materialist has only to retort: "Let me tell you that neither do you *know* the existence of your own mind; all that you know is the sensation: the sensation, however, is a different thing from consciousness, and consciousness, in turn, is a different thing from the substance mind. Shut out the material world, and confine yourself to mind alone, and you will find that your proposition, "the mind is conscious, and therefore it exists," contains a premise unfounded in fact, and a conclusion unwarranted by logic. The premise is unfounded in fact; for if there were no sensation there would be nothing for your mind to be conscious of; and yet by your own showing there could have been no sensation in your mind had it not been for the spectacles. The conclusion is illogical; for when you say the *mind* is conscious, therefore it exists," you are guily of the gross paralogism of assuming the very point to be proved. And if you neither know nor can prove the existence of your own mind, much less can you prove the exietence of mind in general." Now, if Dr. Smith were thus assailed, he would be compelled, we think, either to plunge into the gulf of universal skepticism, or to retrace his steps, and give back to his opponents the premises of which he has so incautiously deprived them.

To us at least it appears that Dr. Smith's limitation of "absolute certainty" must lead to absolute skepticism. In vain we think does he attempt to escape this consequence by saying that though we cannot *know* that matter exists, there is yet evidence enough to warrant a *belief* of the fact. *Belief*, in its more rigid sense, is an assent of the mind in virtue of testimony. Things which are apparent of themselves, either in respect of the senses or of the understanding, are properly speaking *knowledge.* Things which are deduced by a process, more or less extended, from known or self-evident truths are matters of *science* where the connexion is *demonstrable*, and matters of *opinion* where it is *probable.* This is for substance the settled use of the terms among philosophers from Aristotle downward, and among the vulgar also (for in truth they are not at issue with sound philosophy in the matter) when they aim at precision. Admitting these distinctions it is manifest that we must either receive the existence of the external world as a matter of knowledge, or of science, or of opinion,—or not receive it at all. A matter of *science* it cannot be; for, by the very constitution of our nature, we are compelled to assume its existence as the basis of all scientific demonstration.—It cannot be a matter of *opinion*, for the basis of probability is resemblance, and there is no sort of resemblance between the *sensation* resistance and the *quality*, so that here we are "estopped" at once. Either then we must take the existence of the external world as a matter of *knowledge* or not take it at all. It cannot be a matter of *belief* in the proper sense of the word; for if A does not *know* it from his own senses he certainly will not believe it on the testimony of B, nor of all the rest of the alphabet, whose senses are no better than his own. To reply that though we do not *know* the existence of outward objects, we may yet *believe* it on the *testimony* of our senses, would be to play at bo-peep with a metaphor, our senses being, properly speaking, not *witnesses*, but, as Dr. Smith himself declares, "inlets of *knowledge*." What sense, then, does Dr. Smith attach to the word *belief?* Does he use it in a vague way to express a fainter conviction of truth than knowledge? But such a use is not only loose but incorrect and injurious; for where the grounds are sufficient the word *belief* may express as strong and invincible a conviction of truth as *knowledge.* We exceedingly regret, therefore, that Dr. Smith has not gratified his readers with a definition of the word *belief.* His distinction, so far as we see, between *knowledge* and *belief* is consonant neither with popular nor philosophical usage; and we must honestly confess that if we did not *know* that the doctor, when he delivered his lecture, had a table before him, and a pair of spectacles in his hands, not all the learning of the president of the medical college, and the faculty to boot, would ever induce us to *believe* it.

In a small note, snugly concealed at the foot of page 39 of the lecture, the author says, "It may be necessary to apprize my readers that where nothing is granted, nothing can be proved." Verily, we think it *is* necessary, and we only regret that so important a preliminary should crawl in as an after-thought. Had it been printed on the first page, in capitals, and made the corner-stone of the argument, the lecture would then have resembled a pyramid resting on its proper base with its apex in the clouds. Throughout his lecture, Dr. Smith has tacitly assumed the existence of mind. By what right does he do so, except in virtue of the principle just quoted? And why not go further, and assume in virtue of the same principle, the existence of matter as an *ultimate truth*—not as a matter of belief, opinion, or demonstration, but of self-evident knowledge? "Our mental powers, after we have experienced the sensation of resistance, do not cease, but" (we use Dr. Smith's own words) "will, *with or without our volition*, carry us onward and *force* upon us the conclusion that resistance being a quality cannot subsist *per se*, but must depend upon something * * which something is matter." What is this but to say in other words, that we are *so constituted by our Maker that we cannot but believe* in the existence of matter, and consequently that its existence is as *absolutely certain* as the veracity of God can make it? Whether this truth is a *conclusion*, attained, as Dr. S. supposes, by a *logical* process, is questionable: or rather is *not* questionable when it arises in the mind, as Dr. S. confesses it may, and as in truth it always does, "*without volition.*" It is enough for us that by the *original constitution* of our minds we are *compelled* to take it: and that, too, at so early a period that we can never remember when we were without it. This it is which obtains for it the place and authority of a first principle, impossible to be proved, but of necessity to be assumed as the basis of all reasoning.

We take the existence of outward objects therefore as a simple, elementary truth on the evidence of our senses, and not as the result of metaphysical ratiocination. If our senses deceive us, there is no help for us: and, what is worse, God is the author of the deception. Dr. Smith, indeed, brings forward a number of instances to prove that our senses do deceive us, and that to such an extent that "all absolute certainty as to the existence of matter is precluded by the moral constitution with which we have been endowed by our Maker." His particulars appear to us utterly insufficient to authorize so bold an induction. They are of no further use than to strengthen the old caution that one sense needs to be corrected by another, and that here and there, in a case of disease, the senses of an individual are not to be trusted.* But such anomalies can never invalidate the concurrent testimony of all the senses of each sane man and of mankind in general; which concurrence we call COMMON SENSE.† The dictates of this common sense, where they can be had, are an infinitely safer guide than the conclusions of metaphysics: we say *infinitely*, for the difference is, that the former are the declarations of the Deity himself, proclaimed in the moral constitution of man, while the latter are the mere web-work of one of his tiniest creatures. And if we are only to gain over the materialists by surrendering on the threshold, our conviction of the *absolute certainty* of the dictates of COMMON SENSE, meaning thereby the concurrent testimony of our own senses and of the senses of mankind in general, we are constrained to say, *non tali auxilio.* For as God may endue a material principle with immortality as well as an immaterial one, so we see nothing to prevent a materialist (heartily as we eschew his materialism) from being a good citizen and a good Christian. But to teach, not as an anomaly or exception, but as a general truth, that our senses are fallacious, is to sap the very foundations of truth and to take ground which will prove ultimately subversive of morality and Christianity. Dr. Smith, of course, will not allow this consequence, for his lecture contains some genuine aspirations of faith and piety, and he is no doubt sincere in the conviction that the metaphysics which he gives us are far more than an equivalent for the common sense of which he seeks to deprive us. We think otherwise; and so thinking we have essayed, with a full consciousness, however, of the great inferiority of our powers to those of the lecturer and with no intentional expression of disrespect, humbly to point out and to protest against the fallacy of his argument.

The second part of the lecture, concerning atheism, must be reserved for future consideration.

---

* Dr. Smith's disquisition, to prove that bodies never come in contact is not without its value. But the truth, when established, shows not that we do not feel bodies, but that we feel as well as see through a *medium.* Thus viewed, it is only another evidence that the principle of *mediation* pervades all things, equally in the economies of nature and grace.

† It is this concurrent testimony, or common sense, which, in a case of well-defined insanity, renders it *absolutely certain* that the diseased individual is insane and not the rest of the world.

Medical College.—We have had the pleasure within a few days of visiting the College of Physicians and Surgeons in Crosby-street. It is a new and spacious building, 74 feet front by 81 feet deep, presenting a handsome and chaste front; and in point of construction and for the variety of its accommodations admirably adapted to the object for which it is designed. The courses of instruction are planned on the most liberal scale, and designed to embrace every essential department of medical science. The college accordingly is furnished with all the conveniences and general facilities necessary for carrying this design into effect, and imparting a full course of medical instruction. The museums of Drs. Rhinelander and Delafield may be particularly mentioned as extensive and exceedingly valuable, the anatomical part alone amounting to upwards of twelve hundred illustrations. The chemical apparatus is of the most extensive character and adapted to the illustration by actual experiment of every subject connected with the science. The collection of plates, drawings, and specimens for illustration in Materia Medica and other departments, is also various and abundant. The whole cost of the building, with its museum and library, will not fall short of $40,000, and its completion therefore reflects the highest credit on the trustees and the other gentlemen to whom medical education is entrusted. The honorary appointment of Dr. Stevens as Professor of Clinical Surgery, (whose lectures, as far as respects himself, are entirely gratuitous,) in addition to the regular subgraduate course, and the assignment of a new professorship on Special Anatomy to Dr. Brigham, have greatly enhanced the advantages formerly belonging to the institution. There are at present nine professorships, all ably filled, and eleven professional gentlemen who are devoting their services to the students either in the way of lectures or demonstration. In connexion with other advantages, those derived from the New York Hospital, which is constantly visited by the students and professors, are deserving of especial notice. Nor should we forget to add, that the lectures and all the benefits of the college are gratuitously afforded to such theological students as may desire to acquire a proficiency in the theory or practice of the healing art. Indeed the style and size of the edifice, the extent of its facilities, the high and established reputation of its professors, and the liberal footing on which the whole establishment is placed, render the Medical College in Crosby-street an institution of which the London of America may be proud, and which ought to be, and we trust is, and will be, the resort of students from all parts of the Union.

Remember the Poor.—The following notice was sent to us by the missionary of the Church of the Holy Evangelists. We commend it to the attention of our readers as a substitute for the charge which it solicits, and if our entreaties could be of any avail, we would most earnestly beseech them to heed the affecting appeal which it contains.

"*New York, Dec. 27, 1837.*

"*Mr. Editor,*—I want some money for the sick and poor which have fallen under my charge. If my heart sinks at the sound of the door-bell, lest some worthy object of distress should have come humbly seeking that relief which I cannot give him,—how much greater his desolation of feeling when sent empty away! No work to be had—nothing on hand to appease the present calls of hunger, with perhaps a family of children in the same condition. Pray, Sir, 'charge them who are rich in this world that they be ready to give and glad to distribute.' The season, with its increased expenses, together with the great want of employment among the poor, calls for this. It is the simple call of humanity. He who responds to it may look for a blessing, 'Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.'

Yours, &c.,

E. B. K."

Missouri.—From Missouri we have the following gratifying intelligence respecting our missionary bishop, and his faithful band of clergy.

To the Editor of the Churchman.

Dear Sir,—Presuming that many of your readers feel an interest in the progress of the Church in the West, I would request the insertion in your paper of the following.

Minutes of a Convocation in Missouri.

The Missionary Bishop for Indiana and Missouri held the first Convocation of his clergy in Missouri at Fayette, on Monday, November 13, 1837.

The Convocation was regularly opened at ten o'clock A. M. Present, the Right Rev. Jackson Kemper, D. D., Missionary Bishop; the Rev. Peter R. Minard, assistant minister of Christ Church, St. Louis; the Rev. Pierre T. Babbit, missionary at Boonville, and the Rev. Frederick F. Peake, missionary at Fayette.

On motion, the Rev. Frederick F. Peake was chosen Secretary of the Convocation, and after devotional exercises by the Bishop, the following resolutions were proposed and adopted.

1. *Resolved*, That it is inexpedient at present to organize Missouri as a diocese.

2. *Resolved*, That as in the opinion of this Convocation a Standing Committee is necessary to the prosperity of the Church in Missouri; therefore, resolved, that the Right Rev. Bishop Kemper be requested to procure, if practicable, from the General Convention of the Protestant Episcopal Church in the United States, such a committee for Missouri.

3. *Resolved*, That the subject of organizing churches be referred to a committee to report on the same at the next Convocation.

4. *Resolved*, That the Bishop be requested to appoint the above and all other committees of this Convocation, and to supply vacancies.

The Rev. F. R. Minard and the Rev. A. Fitch were appointed a committee to carry into effect the third resolution.

5. *Resolved*, That it be recommended to the Episcopalians throughout the state to have secured, as soon as circumstances will permit, lots for the erection of houses of public worship, for parsonages, and for burial-grounds—and particularly in towns newly laid out.

6. *Resolved*, That the Bishop be requested to procure one or more plans for churches proper to be erected in this state. The Bishop appointed all the clergy of this state as sub-committees, each to report to him on the last-mentioned subject before the 1st of May next.

7. *Resolved*, That Mr. Southack of St. Louis be requested to keep in that city a depository for Bibles, Books of Common Prayer, tracts, and other religious works for the use of the Church in Missouri.

8. *Resolved*, That it be recommended to the clergy in this state to have, as soon as convenient, frequent contributions in aid of the cause of missions.

9. *Resolved*, That a committee be appointed to suggest some plan for the fromation of an episcopal fund.

The Rev. Messrs. Babbit and Peake were appointed this committee.

10. *Resolved*, That those laymen in this state who feel an interest in the welfare of the Church be invited to attend at the next Convocation.

11. *Resolved*, That the minutes of this Convocation be furnished for publication in the periodicals of the Church.

12. *Resolved*, That this Convocation adjourn to meet at such time and place as the Bishop may see fit to appoint.

The Bishop then stated to the Convocation that he expects every clergyman, in accordance with the spirit of the seventh canon of 1835, to present at the next Convocation a full report of all their proceedings since the time of entering on their duties in this state; and, also, that he expects the clergy to present to him at his future visitation their parochial registers required by canon twenty-nine of 1832.

On motion, the Convocation then adjourned.

Frederick F. Peake, *Secretary*.

Permit me, Sir, to add, that the Bishop's visitation to this remote but interesting portion of the field committed to his supervision has been attended with the most gratifying results. The congregations were comparatively small for want of a larger and more convenient place of worship; but the discourses on the three successive days were listened to with evident interest. The confirmation of a little band (only four) on Sunday morning was peculiarly impressive; and it is to be hoped that the exhibition of this solemn, edifying, and scriptural rite has made a salutary impression on the minds of the serious and thinking among all classes in this community. Indeed, Sir, the cause of truth and order in this place has, in all probability, been advanced more by the recent visitation of our excellent bishop than it could have been by the single-handed efforts of the missionary in six months.

Yours, truly, &c.

Foreign Missions.—In compliance with the request of the Secretary and General Agent of the Committee of Foreign Missions, we commend the following statement and appeal to the attention of our readers.

Office of Foreign Missions, P. E. C.
New York, Dec. 22, 1837.

Our foreign missions now demand the serious attention of every one within our Church alive to the advancement of the Redeemer's kingdom. From 1829 to 1835, there were but two foreign missionaries of our Church; the whole number of missionary laborers sent out being but five. At present the number has increased to ten ordained and ten other laborers sent out from hence, beside about seventeen native teachers—in all, thirty-seven employed in our stations in Greece, Persia, China, and West Africa; and if we have faithfully and intelligently entered upon this great work, the number will be continually increasing. It becomes us in the mean time to take enlarged views of the object, attentively to consider its magnitude and promise, and if found truly in accordance with the Divine will, then promptly to meet the evident responsibility.

Until 1835, the means contributed were in all more than sufficient; since that period, though on adopting the new organization the missionary income has nearly doubled, yet the funds in hand have been rapidly diminishing, thus proving that the ordinary receipts do not meet the expenditure; the deficiency in two years having been about $8000.

In little more than one year past, five (one half) of our missionaries have been sent out; but during the six months now elapsed of the present official year, only about $7000 have been received, while during the corresponding period of the previous year, more than $10,000 were contributed. The previous receipts, it is true, have prevented embarrassment thus far, but to meet the responsibilities for 1838, and for which remittances should be made by the 1st of July next, $15000 are still required to be collected. The Committee feel bound to state their conviction, that even the present missions, to be sustained, call for prompt and efficient measures on the part of each parish, not excepting the most feeble. They are fixed in their purpose not to incur a debt, and they ask not a mere transient effort, to relieve an immediate necessity; this would only postpone a difficulty still to be met; but with the timely warning now given, it will be for each parish to say whether our missions shall be sustained and provision made for new stations, or whether the Committee shall in a few months begin to recall, one by one, that little band of devoted men, whose fields of labor are already whitening for the harvest.

Two considerations present themselves as peculiarly important at the present time. 1. That Christians should seek by prayerful inquiry to attain more correct and comprehensive views of the Divine will in regard to the spread of the Gospel—more of the Spirit of Christ. 2. That no one, feeling the importance of missions, though yet with us in their infancy, should abstain from aiding the work under the impression that he can do but little. Were every parish, every Christian, to do something, the income would be ample. Without this, the few may contribute largely, but the moral result be very limited—our advance generally in the missionary spirit but slow.

In the mean time, Christian brethren, the Heathen, whom we must meet at the judgment-seat of Christ, and whom we are just commencing to embrace in our Christian charities and in consistent prayer, are dying by millions. Each hour 2000 on an average are hurried away by the hand of death to meet their God, without the knowledge of his Son; and we are distinctly assured, that *as many as have sinned without law shall perish without law*. They are calling upon us, through the motives of the Gospel, yea, constraining us by the love of Christ, to open the vast treasury of prayer, of piety, and of substance, existing in the Church, and to send them the Gospel—that light which is to *lighten the Gentiles*.

The Committee, in common with their Christian brethren, can have no fear as to the final and triumphant result of missions. God, in his word, is pledged that his truth shall spread. But while thankful for the advance already made, let us remember that only about one-fourth part of our parishes (221, out of 8 or 900) have evinced during the past year any interest in this acknowledged duty of the Church. The Committee earnestly entreat a more general co-operation. The work shall indeed move on to its blessed consummation; it will be for us, claiming to be eminently primitive, apostolic, to say what award shall be ours in its progress and glorious triumph.

While the Committee would appeal to every Christian to remember this work of mercy in his prayers, and aid it with his substance, they would especially call upon every parochial clergyman to give a candid attention to the claims of our foreign missions, under the light of divine truth. Rejoicing in God at the past measure of co-operation, they would entreat the pastor to persevere in spreading around him the knowledge of facts and the light of truth, and to give his parish the opportunity of contributing each according to his ability in the full faith that such an appeal cannot be made in vain. Then ignorance and indifference shall not bring to nought this incipient work of the Church, but for every thing given aright a far greater spiritual good shall be received at home.

The approaching season of Epiphany may be truly one of rejoicing to many a heart at home and abroad, enlightened and unenlightened, if regarded by the Church in reference to *present duty*, and not a mere celebration of Christ's manifestation to the Gentiles, which costs his followers nothing. Christ says to his people, *I am the light of the world, ye are the light of the world.*

The plain position assumed by a bishop of our Church is commended to every man's conscience.—If we would claim the promise of Christ, *Lo, I am with you*, we must do the work he has enjoined upon us, *Go ye into all the world, and preach the Gospel to every creature*. In the words of another, says the bishop here alluded to, "Talk not of a visible, infallible, or reformed Church, God send us a compassionate Church."

Brethren, the Committee await the reply of the Church in much faith.

By order of the Foreign Committee of the Board of Missions of the Prot. Episc. Church.

John A. Vaughan,
Sec. and Gen'l Agent.

St. Ann's Church, Port Jackson.—The following address has been handed us for insertion. Bishop Onderdonk, in his recommendation of the object, remarks—"In an early period of the settlement of our state a church was built at Fort Hunter, Montgomery county, denominated St. Ann's. A combination of adverse circumstances led to its entire dilapidation and destruction. A newly organized parish in the same county and town has put forth most praiseworthy efforts for its renewal. A very commodious and neat brick edifice, St. Ann's, Port Jackson, has been accordingly built. But the parish greatly needs liberal assistance. From personal observation and credible information, I feel warranted in commending the object to the kind co-operation of all good friends of religion and the Church."

To the benevolent friends of the Church of Christ in the city of New York.

We, the Rector, Churchwardens and Vestrymen, of St. Ann's Church, Port Jackson, Montgomery county, and state of New York, would respectfully represent,

That they by reason of fortuitous circumstances, which they could neither foresee nor prevent, have fallen in debt for their church, nearly *three thousand dollars*.

The original cost of the building was $5,300; of which there have been paid—

By subscription, - - - -	$1,400
By donation from Trinity Church,	500
A further donation from Trinity Church, to be paid when that amount will cancel the debt,	500
Total amount,	$2,400

Leaving a balance of $2,900 still to be procured, which amount St. Ann's Church cannot, from her own resources, advance. They are therefore compelled to resort to this, the last of all means to be used, an appeal to the sympathies, to the benevolence, the charitable donations of our friends, to prevent our loss of the church, which is now exposed to be sold to pay the above-named debt.

Therefore we, the Rector, Churchwardens and Vestrymen of St. Ann's Church, Port Jackson, do hereby appoint John Monell, Esq. agent, and he is hereby authorized to solicit and receive donations for the above-mentioned purpose.

Signed in behalf of the Vestry of St. Ann's Church, at Port Jackson.

Timothy Minor, *Chairman.*
Geo. Warwick, *Secretary.*

Constantine Latimer; or, the Blind Girl, with other tales. By Mrs. Emma C. Embury, published for the benefit of the New York Institution for the Blind. New York: Harper & Brothers. 1838.

This is one of the most delightful and interesting little volumes we have read for a long time. Really we know not which to admire most, the benevolence of heart, which gave rise to the present production, (its publication being in aid of the funds of the Asylum for the Blind,) or the purity and elegance of its language. Every sentence is written just as it should be, bespeaking good taste, sound judgment, and all that is pre-eminently excellent and pleasing in the author. To convey, however, any adequate idea of Mrs. Embury's powers as a prose writer, we feel ourselves at a loss, and scarcely know how to express ourselves concerning her. She may with truth be pronounced to be *simplex munditiis*,—her metaphors are so very correct—her diction so chaste and pure, that nothing is wanting, nothing is overdone. May we not therefore hope that this little book will have an extensive circulation. It is certainly worthy of a very general sale, and such it ought to have. It carries with it its own recommendation—it is written for the benefit of one of the most excellent institutions in our country At the same time its own intrinsic merits will bespeak for it the approbation of a better class of readers—those who read not for the sake of amusement only, or to kill time, but that they may derive instruction, and add to the stock of human knowledge.

To Correspondents.—J. L. W.'s style is too diffuse for the press: we regret this, as some of his thoughts are appropriate.

"A Friend to Missions," "A Subscriber," and "C. C. L." are received.

The article on St. Luke's at Mohawk was too late for this week.

INTELLIGENCE.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

Ordination.—At an ordination held at Christ Church, Alexandria, D. C, on Friday, the 15th inst., by the Rt. Rev. Bishop Meade, Mr. L. P. W. Balch, jun., late a member of the senior class in the General Theological Seminary, was admitted to the holy order of deacons. Morning prayer by the Rev. Mr. McGuire, of Fredericksburgh, Va., ordination sermon, by the Rev. Dr. Johns, of Baltimore. Candidate presented by the Rev. C. B. Dana, rector of the church; after which the communion was administered to the clergy, a number of whom were present.

The Rev. Mr. Balch has been invited to supply, ad interim, the parish of St. Andrew's in this city, whose rector is absent for the recovery of his health. Mr. B. is expected here on the 27th inst., and has taken lodgings near the church.—*Episcopal Recorder.*

A paragraph which we have copied from the Churchman, mentions the names of four clergymen who have been obliged by ill health to retire from the duties of the ministry. Of these, two at least are suffering from the prevalent disease of the throat. We regret to state that the Rev. Herman Hooker has suffered so much from continued weakness of the eyes, and consequent loss of sight, as not only to be disqualified for the pulpit, but likewise for the literary labors by which he has hitherto benefited the Church and the public. In these circumstances he has resorted to an occupation (as our advertising columns will show) which, while it will afford him employment and support, is one of the most important and beneficial character to the community. In this he will still be *diffusing*, though not himself *preparing* instruction for those who read. Regretting deeply the necessity that requires him to relinquish his previous pursuits, which have brought so much honor to himself and the Church to which he belongs, we wish him success in his present undertaking. We trust that he will meet with a liberal patronage in it, especially from the many who have derived pleasure and improvement from his writings.—*Ibid.*

King's College.—We understand that the annual meeting of the governors of King's College was held in the Library of that institution, on Thursday, the 28th ult. His Excellency Sir Colin Campbell, K. C. B. the Lieutenant-Governor presiding, attended by the Chief Justice, the Provincial Secretary, and the Judge of the Court of Vice Admiralty. The Attorney General, accompanied by the Treasurer, was on his way, but we have heard with regret that an accident prevented his arrival.

Among much other interesting business which occupied the attention of the board, the governors passed a unanimous vote empowering the House of Convocation to confer the honorary degree of D. C. L. upon Anthony Barclay, Esq, A. B. one of the earliest graduates of the University, and who has recently given a strong assurance of continued attachment to his Alma Mater. To Mr. Barclay's father the College was deeply indebted for great and successful exertions in its favor in an early period of its history: and we believe him to be a descendant of the celebrated author of *Euphormio* and *Argenis*—specimens of pure and elegant Latinity which every classical scholar must admire. He was appointed by the British government to the commission for determining the boundary between the province of New Brunswick and the United States, and has resided for some years past in the city of New York.

The usual examination of the students then took place, and the competitors for the vacant scholarships having acquitted themselves with much credit, both in classical and mathematical learning, Philip Carteret Hill and George Augustus Viets were pronounced to be the successful candidates.

The pupils of the collegiate school, consisting of about 30 boarders from various parts of the province, were examined in their several studies, and the result was highly satisfactory to the governors, and reflected great credit upon the Rev. W. B. King, their learned preceptor.

On the following day his Excellency and the other governors visited and inspected the College and Academy, and it was very gratifying to observe the warm interest which they evinced in the prosperity of the collegiate institutions.

With reference to what we lately stated respecting college expenses, we take occasion to observe that one of the foundation scholarships of 20*l.* will very nearly defray the steward's bill for the whole academical year, and that less than 8*l.* will pay all fees for tuition, lectures, library subscription, &c. One of the successful candidates above named enjoys a scholarship of forty pounds sterling additional.

Colonial Churchman.

CALENDAR.

DECEMBER.

31 First Sunday after Christmas.

JANUARY.

1 Circumcision.
6 Epiphany.
7 First Sunday after Epiphany.
14 Second Sunday after Epiphany.
21 Third Sunday after Epiphany.
25 Conversion of St. Paul.
28 Fourth Sunday after Epiphany.

NOTICES.

FAIR FOR THE BENEFIT OF ST. PETER'S AFRICAN CHURCH, BROOKLYN.

The female members of St. Peter's church contemplate holding a fair, for the benefit of the church, on or about the 15th of January next. Donations in money, or articles suitable for a fair prepared and sent by ladies of other congregations will be thankfully received. They may be left at Mrs. Middah's, corner of Fulton and Henry streets, Brooklyn, and in the care of Mr. Sherman, at the Protestant Episcopal Press, 28 Ann-street, New York.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received by the hands of James Swords, Esq. $333 63, viz. from Rev Titus Strong, offerings of St James' church, Greenfield, Mass, 10 00.—From Rev M T C Wing, Gambier, Ohio, from St Luke's, Granville, 50 cents; from St Peter's, Delaware, for Africa, 2 00; from Harcourt parish, Gambier, weekly offerings, for Syra, 6 05, general, 8 45—17 00. Remitted by Alex Robertson, Esq, receiving agent at Charleston, from Rev Paul Trapier, St Stephen's chapel, monthly missionary lecture, July and August, one quarter of 68 62, 17 15; ditto, September, one quarter of 24 00, 6 00; Mrs. Esther Holbrook, for China, 5 00; little children, for do, 28 cents; from Rev Thomas C Dupont, rector of church of Holy Trinity, Grahamville, 8 87; from treasurer of St Michael's Church Missionary Association, church offerings and annual subscriptions, one quarter of 79 68, 19 92; ditto, for September, one quarter of 40 00, 10 00; ditto for November, one quarter of 72 20, 18 05; donation from Social Reading and Working Society of said church, one quarter of 40 00, 10 00; from Miss Mary D Bacot, treasurer of Missionary Association of St Philip's Church, for quarter ending 30th September, for Africa, 2 50, China, 1 00, general, 7 75; Rev Dr Gadsden, church offerings of said church, 31 25; Mrs Clarkson and Mrs Wilson, of said church, 50 00 each, for domestic and foreign missions, one half, 50 00; from Rev Peter J Shand, rector of Trinity church, Columbia, offerings for quarter ending 1st October, Africa, 10 00, China, 10 00, general, 27 00; from Rev F P Delavaux, St Bartholomew parish, S C, China, 2 50, general, 11 25; from Rev C Hanckel, offerings of St Paul's church, Ratcliffeborough, for year ending 12th November, Africa, 2 56, general, 43 88; Working Society of said church, 2 50; from Rev Edward Thomas, of St John's parish, Berkeley, S C, 13 00—310 46; loss premium for draft remitted, 3 83—306 63. Received from Mr Wm Osborn, printer of Spirit of Missions, a Christmas offering, by the hands of the secretary and general agent, 5 00.—Total receipts, $338 63.

Charles J. Aldis, Acting Treasurer,
December 27, 1837. Bank of America.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

Rev Dr Berrian, $5 00; Peter A Jay, 3 00; Theron Wilber, 2 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but *not yet half paid for*. Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

CITY MISSION.

The subscriber, as missionary at large, with pleasure acknowledges the receipt of $25 00, for the use of the poor, from the charitable fund of Grace church, by the hands of the Rev. Dr. Taylor; also, a useful parcel of clothing as a Christmas present for the poor, from a friend, left at the residence of the missionary.

Alexander Fraser, 341 Pearl-street.
December 27, 1837.

P. S. The necessities of the poor are now very great, and daily increasing; and unless the benevolent join hands with Heaven, and help the poor to live, many must perish through want. As the missionary is now devoting his entire time to visiting and relieving the poor, those who feel for them, and are disposed to help them, can do so through the medium of the missionary.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber, as city missionary, gratefully acknowledges the receipt of the following donations "for the poor within the range of his visits,"

From "a friend" in White Plains, $5 00.—From the charitable fund of Grace church, 25 00. From "A L," 20 00. By Swords, Stanford & Co. from "R S J," 10 00; from E. W. L. Esq. for the fair of the church of the Epiphany, 5 00.

Lot Jones, 192 Allen-street.
December 27, 1837.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 13th instant, has received the following contributions, viz.

Offerings of St James' church, Greenfield, Mass, for domestic missions, by the hands of the Rev Titus Strong, $20 00. Redemption of pledge given in St Stephen's church, N Y, November 19th, 23 12. A Christmas offering from Mr Wm Osborn, printer of the Spirit of Missions, 5 00. By the hands of the Rev M T C Wing, receiving agent at Gambier, Ohio, received from St Luke's, Granville, Ohio, weekly offerings for September, October, and November, 8 00. By the same hands, received from the Female Missionary Society of St Philip's, Circleville, Ohio, 10 00. By the hands of Frederick H Stimpson, Esq, receiving agent in Boston, Mass, received from the Rev W T Bent, monthly offerings of St Andrew's church, Hanover, Mass, 20 00. By the same hands, from a lady of the same church, 5 00. By the same, received from the Missionary and Parochial Association of Grace Church, Boston, per B Howard, Esq, treasurer, 100 00. By the same, from Trinity church, Boston, by G M Dexter, Esq, treasurer, 150 00. By the same, received from sundry persons of Christ church, Andover, Mass, 22 25. By the same, collection in St Paul's church, Newburyport, Mass, 30 00. By the same, monthly offerings of St Peter's church, Salem, Mass, 75 00. By the hands of C C Trowbridge, Esq,* receiving agent at Detroit, Michigan, contribution from the Sunday school of St Paul's church, Detroit, 50 00; by the same hands,* part of the collection made in St Paul's church, Detroit, in July, 1837, 50 00; by the same,* expenses charged on remittance from Mr Trowbridge in September, 1837, now refunded, 5 00. Joseph Lovell's draft on New Orleans, for his annual donation, 200 00. Weekly offerings by ***, for general purposes, 1 00. By the hands of Alexander Robertson, Esq, receiving agent at Charleston, S C, received from an unknown person, for domestic missions, through the Rev Paul Trapier, 50 cents; by the same, from monthly missionary lectures for July and August, per Rev Paul Trapier, rector of St Stephen's church, Charleston, 51 47; by the same, from the Rev Thomas C Dupont, rector of the church of the Holy Trinity, Grahamville, S C, for domestic missions, 16 13; by the same, from the treasurer of St Michael's Church Missionary Association, Charleston, on account of church offerings and annual subscriptions of members, for domestic missions, 59 76; by the same, from the Rev Stephen Elliott, sen, rector of Prince William parish, for domestic missions, say from Mrs Myers, 100 00, and for an annual donation and church offerings, 86 37; by the same, from the treasurer of St Michael's Church Missionary Association, on account of church offerings for Sept, for domestic missions, 30 00; by the same, from church offerings at St Stephen's chapel for Sept, for domestic missions, 18 00; by the same, from Miss Mary D Bacot, treasurer of the Missionary Association of St Philip's Church, for the quarter ending 30th Sept, for U S missions, 5 00; by the same, from the Rev Joseph R Walker, rector of St Helena church, Beaufort, for domestic missions in the southwest, 150 00; by the same, from the Rev Peter J Shand, rector of Trinity church, Columbia, for offerings of the church for the quarter ending 1st Oct, 1837, for domestic missions, 63 00; by the same, from the Rev Stephen Elliott, sen, rector of Prince William parish, being his annual subscription towards the support of a missionary in the southwestern states, 250 00; by the same, from the Rev F Delavaux, in St Bartholomew's parish, for the Valley of the Mississippi, 1 75, and for the common purposes of domestic missions, 12 00; by the same, from the treasurer of St Michael's Church Missionary Association, on account of church offerings, for a donation from the Social Reading and Working Society of St Michael's Church, and for arrears of members of St Michael's Missionary Association for domestic missions, 84 15; by the same, from the Rev C Hanckel, church offerings of St Paul's church, Radcliffeborough, for the year ending Nov 12, 1837, for domestic missions, 49 00; by the same, from the Rev Dr. Gadsden, for St Philip's, church offerings, for domestic missions, 70 00; by the same, from Mrs Clarkson and Mrs Wilson, each 25 00, for domestic missions, to be applied as the Board of Managers may deem best, 50 00; by the same, from the Working Society of St Paul's Church, Radcliffeborough, for domestic missions, 2 50; by the same, from an unknown hand, for general purposes, 10 00; by the same, from the Rev Mr Thomas, of St John's, Berkley, for domestic missions. 13 00; by the same, a donation from the Rev Edward Thomas, for domestic missions, 10 00—1132 63. In a blank envelope, for domestic missions, 5 00. Sarah B Denroche, half-yearly payment to domestic missions, 1 50. Margaret F Denroche, half-yearly payment to do, 75 cents.—Total receipts, 1914 25.

James Swords, Treasurer.
December 28, 1837.

---

* These remittances from Mr. Trowbridge, as well as that from the same gentleman acknowledged in the Churchman of the 7th October last, form part of the funds collected in Michigan in July, and of which the almost utter impossibility of procuring eastern funds has prevented their full transmission. The treasurer thinks it proper also to state, that of the $165 in the acknowledgment above alluded to, *twenty* were from St. Peter's Church, Tecumseh.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions.

Dec 26	From Mrs John Delafield,		$5 00
	From Mr J D Wolf, annual subscription, - -		4 00
And by the hands of the agent as follows,			
Dec 22	From Gould Hoyt, Esq,	10 00	
	Mrs R Troup, -	10 00	
	Mrs D Cammann,	5 00	
	Mrs De Lancey, annual,	2 00	
	Miss De Lancey, -	2 00	
	Miss M A De Lancey. -	2 00	
	Miss Ellison,	2 00	
	Mr Robert Kermit,	10 00	
			43 00
			$52 00

Thomas Browning,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs, who has for sale, or hire, the stereotype plates of Megarey's elegant edition of the octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions.

Dec 19	From Mr Stephen C Williams, to constitute himself a life member, - - - -		$10 00
	From Mr J D Wolf, annnual subscription, - -		2 00
And by the hands of the agent the following,			
Dec 22	From Gould Hoyt, Esq,	10 00	
25	From Mrs R Troup,	10 00	
26	From Miss T, -	20 00	
	Mr P, - - -	5 00	
	Mrs S, - - -	5 00	
	Mrs Wilkes, - -	3 00	
	Mrs D Cammann,	5 00	
	Mrs De Lancey, annual,	1 00	
	Miss Ellison, -	1 00	
	Mrs J Sherred, -	1 00	
	Mrs R Brown, -	1 00	
	Mr L R, - -	5 00	
	Mr M H, - -	3 00	
	A T, - - -	5 00	
	—— Tredwell, -	5 00	
	Robert Kermit, -	10 00	
			90 00
			$102 00

Thomas Browning, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository, 28 Ann-street, up stairs, by Thomas C Butler, agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

In the acknowledgment of last week, *Mr. R. Ray* should be *Mrs. R. Ray*.

PRESS DEPOSITORY.
NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Dec. 27, from the following persons, viz.

Joseph Whetham, 2—Bell & Entwisle—Postmaster, Harris Lot—Postmaster, Bellows Falls—Messrs Erwin & Benedict—Ruffin Smith, with remittance—Postmaster, Newburyport—Postmaster, Cleveland, Ohio—Henry Barton—P W Alston—Eliza Crain.

Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer—N Crocker—Henry Townsend, with remittance—Postmaster, Catskill, N Y—Miss Anna B Shaw—Postmaster, Delaware, Delaware county, Ohio.

PACKAGES FORWARDED
BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,
From December 21, to December 28, 1837, inclusive.

Thomas Latimer, 2 pckges, Philadelphia Union Line. Joseph Whetham, 1 pckge, Philadelphia, Harper & Brothers. Henry Townsend, 1 pckge, care of Henry Bidwell, New Haven, Ct, steamboat, New Haven. Thomas Latimer, 1 pckge, Philadelphia, sent Union Line.

A CARD.

The *Rev. Calvin Colton* desires gratefully to acknowledge a Christmas present, from ladies of the congregation of the church of the *Messiah*, and others, of a complete suit of robes for his vestry.

101 *East Broadway, December* 26, 1837.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

PARISH AND RELIGIOUS LIBRARY.
Of thirteen Volumes. Contents as follows.

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty; with preface and notes.
Vol. III. contains The Apology for the Church of England, and A Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs, and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D., professor of moral philosophy, logic, and Belles Lettres in Columbia College. *Audi alteram partem;* with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations.—Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark.'
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D, Lord Bishop of Sarum; with the two prefaces to the Dublin editions. Edited with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above library is kept constantly on hand, and for sale by the Protestant Episcopal Press, 28 Ann-street.

Dec., 1837. tf.

FOR THE HOLYDAYS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

THE CHURCHMAN'S ALMANAC FOR 1838.

The fourth edition of the above is this day published. It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
28 Ann-street, N. Y.

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,
WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter, - - - - - -	$12
Drawing and Painting, - - - - -	5
Chinese and Poonah Painting, per course of lessons,	6
French, - - - - - - -	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq, Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. o7 6m

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just published and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

POETRY.

For the Churchman.

The accompanying poems seem so appropriate to the present season, that I cannot resist the pleasure of giving them publicity through the medium of your paper. I have transcribed them from some manuscripts in my possession which were left to me by one who derived, I trust, joy and consolation from the truths which they convey, and the divine instruction they are calculated to impart to others.

MEM.

PRAISE FOR THE PAST YEAR.

Hitherto hath the LORD helped us.—1 Sam. vii. 12.

O Thou who hast hitherto led us along,
And borne with our weakness and banished our fears,
To thee, O our GOD, would we tune our glad song;
Whose mercies have filled up our circle of years.

The winter's keen frost, and the spring's blooming flowers,
The summer that ripens the autumn's rich store,
The seed-time and harvest, the sunshine and showers,
Thy promise fulfilled, and thy love we adore.

Though crosses and trials we meet on our way,
Our cup though with sorrows our Father may fill;
The rod of correction but quickens delay,
The cup is the medicine to cure ev'ry ill.

Though slow is our progress in lessons divine,
And little we learn'd through the years that are pass'd,
Yet precept on precept, and line upon line,
Thou givest to teach us improvement at last.

Though time is so fleeting, uncertain, and short,
And earth but a desert for spirits to roam;
Yet life is the portal that leads to thy court,
And death but the herald to usher us home.

Oh! sweet is the hope of the mansions above,
And sure is the promise the Gospel has given;
And precious the Saviour whose infinite love
Redeems us from earth and prepares us for heaven.

REFLECTIONS ON THE NEW YEAR.

But this I say, brethren, the time is short.—1 Cor. vii. 29.

Now time hath run another year,
'Tis wise the past to view;
And mingling gratitude with fear
Begin the season new.

How poor the space to mortals spared
Of time's extended date;
And what is time's whole round compared
To the eternal state?

Perpetual change and swift decay,
The lapse of years attend;
This solid globe shall melt away,
And time itself shall end.

Though swift and silent time proceeds,
It registers on high
Our private thoughts and public deeds,
To meet us when we die.

And though our circle small appears,
Rich blessings fill the ring;
And times and seasons, days and years
Their varying bounties bring.

Though oft departed joys we mourn,
And future ills forebode;
Yet patience long hath with us borne,
And love hath much bestowed.

The fruitless cumberer of the ground
Is doomed the axe to bear;
Yet we have sparing mercy found,
And felt the pruner's care.

Such grace our gratitude demands,
Such weakness moves our fear,
While safe in the Almighty's hands
We leave the future year.

MISCELLANEOUS.

THE MEASURE METED OUT TO OTHERS MEASURED TO US AGAIN.

CHAPTER I.

L. E. L. closes one of her sportive poems with the heartfelt exclamation,

> "Thank Heaven that I never
> Can be a child again!"

The remark falls harshly from a woman's lip, and does not admit of general application.—There are those who were never children—with whom the heart was never young. There are those who never knew that brief but happy period, when the spirit was a stranger to guile and the heart beat high with generous impulses, and the future was steeped in the colors of hope, and the past has left behind it no sting of bitterness, and the brow was unwrinkled with care, and the soul unsullied by crime, and the lips poured forth, fondly and fervently, with unbounded and unwavering confidence, the heart's purest and earliest homage to nature and to truth. And he, whose career, on the second anniversary of his death, I am tempted to record, was a living illustration of the truth of this assertion.

Vincent Desborough's prospects and position in society embraced all that an ambitious heart would seek. He was heir to a large fortune—had powerful connexions—talents of no common order—and indisputable personal attractions. But every good, natural and acquired, was marred by a fatal flaw in his disposition.—It was largely leavened with *cruelty*. It seemed born with him; for it was developed in very early childhood, and bade defiance to remonstrance and correction. Insects, dogs, horses, servants, all felt its virulence. And yet on a first acquaintance, it appeared incredible that that intelligent and animated countenance, those gladsome and beaming eyes, could meditate aught but kindness and goodwill to those around him. But, as Lord Byron said of Ali Pacha—one of the most cruel and sanguinary of Eastern despots—"That he was by far the mildest-looking old gentleman he ever conversed with;" so it might be said of Vincent Desborough, that never was a relentless and savage heart concealed under a more winning and gentle exterior.

That parents are blind to the errors of their offspring has passed into a proverb, and Vincent's were no exception to the rule. "He was a boy," they affirmed, "of the highest promise." His ingenuity in causing pain, was "a mere childish foible, which would vanish with advancing years;" and his delight at seeing others suffer it, "an eccentricity, which more extended acquaintance with life would teach him to discard. *All boys were cruel!*" And satisfied with the wisdom of this conclusion, the Desboroughs intrusted their darling to Dr. Scanaway, with the request that "he might be treated with every possible indulgence."

"No!" said the learned linguist, loudly and sternly, "not if he was heir-presumptive to the dukedom of Devonshire. Your son you have thought proper to place with me; for that preference I thank you. But if he remain with me he must rough it like the rest. You have still the power of withdrawing him."

Papa and Mamma Desborough looked at each other in evident consternation, and stammered out a disjointed disclaimer of any such intention.

"Very well!—Coppinger," said he, calling one of the senior boys, "take this lad away with you into the school-room and put a Livy into his hands. My pupils I aim at making *men*, not *milksops*—scholars, not simpletons. To do this I must have your entire confidence. If that be withheld, your son's luggage is still in the hall, and I beg that he and it may be again restored to your carriage."

"By no means," cried the Desboroughs in a breath; and silenced, if not satisfied, they made their adieus and departed.

CHAPTER II.

In Dr. Scanaway's household and Vincent met with a congenial spirit in the person of a youth some years his senior, named Gervaise Rolleston. Gervaise was a young adventurer. He was clever, active, and prepossessing; but he was poor and dependent. He discovered that, at no very distant period, accumulated wealth must descend to Vincent, and he fancied that by submitting to his humors and flattering his follies, he might secure himself a home in rough weather. The other had no objection to possess a faithful follower. In truth, a clever coadjutor was often indispensable to the successful execution of his mischievous projects. Mutual necessity thus proved a stringent bond to both; and between them a league was struck up, offensive and defensive, which—like other leagues on a broader scale, which are supported by wealth and wickedness—was formidable to all who opposed its designs and movements.

CHAPTER III.

Domiciled in the little village of Horbury, over which the learned doctor ruled with undisputed sway, was "a widow, humble of spirit and sad of heart, for of all the ties of life one son alone was spared her, and she loved him with a melancholy love, for he was the likeness of the lost." Moreover, he was the last of his race, the only surviving pledge of a union too happy to endure; and the widow, while she gazed on him with that air of resigned sorrow peculiar to her countenance—an air which had banished the smile, but not the sweetness, from her lips—felt that in him were concentrated all the ties that bound her to existence.

"Send Cyril to me," said the doctor to Mrs. Dormer, when he called to welcome her to the village. "No thanks—I knew his father—respected him—loved him. I like an old family—belong to one myself, though I have yet to learn the benefit it has been to me."

"I fear," replied the widow timidly; for the recollection of very limited resources smote painfully across her, "at least I feel the requisite pecuniary consideration"———

"He shall pay when he's a fellow of his college—shall never know it before. You've nothing to do with it; but then I shall exact it.—We will dine in his rooms at Trinity, and he shall lionize us over the building. I have long wished to see Dr. Wordsworth—good man—sound scholar; but have been too busy these last twenty years to manage it. It's a bargain, then? You'll send him to-morrow?"

And the affectionate interest which the doctor took in little Cyril, the pains he bestowed on his progress, and the evident anxiety with which he watched and aided the development of his mind, were one among the many fine traits of character which belonged to this warm-hearted but unpolished humorist.

To Dormer, for some undefinable reason, Desborough had conceived the most violent aversion. Neither the youth of the little orphan, nor his patient endurance of insult, nor the readiness with which he forgave, nor the blamelessness of his own disposition, served to disarm the ferocity of his tormentor. Desborough, to use his own words, was "resolved to drive the little pauper from their community, or tease his very heart out."

His love for his mother, his fair and effeminate appearance, his slender figure, and diminutive stature, were the objects of his tormentor's incessant attack. "Complain, Dormer; complain at home," was the advice given him by more than one of his class-fellows.

"It would only grieve my mother," he replied in his plaintive musical voice, "and she has had much—oh, so much—to distress her. I might too lose my present advantages; and the good doctor is so very lenient to me. Besides, surely, Desborough will become kinder by and by, even if he does not grow weary of ill-treating me."

And thus, cheered by hope, the little martyr struggled on, and suffered in silence.

The 4th of September was the doctor's birthday, and was invariably kept as a sort of Saturnalia by all under his roof. The day, always too short, was devoted to cricket, and revelry, and manly sports; and a meadow at the back of the shrubbery, which, from its being low and marshy, was drained by dykes of all dimensions, was a favorite resort of all those who were expert at leaping with a pole. The whole party were in motion at an early hour, and Cyril among the rest. Either purposely or accidentally, he was separated from the others, and on a sudden he found himself alone with Desborough and Rolleston. "Come, you little coward," said the former, "leap this dyke."

"I cannot, it is too broad, and besides it is very deep."

"Cannot? You mean, will not. But you shall be made. Leap it, Sir, this instant."

"I cannot—indeed I cannot. Do not force me to try it; it is deep, and I cannot swim."

"Then learn now. Leap it, you little wretch! Leap it, I say, or I'll throw you in. Seize him, Rolleston. We'll teach him obedience."

"Promise me then that you will help me out," said the little fellow entreatingly, and in accents that would have moved most hearts; "promise me, do promise me; for I feel sure that I shall fail."

"We promise you," said the confederates and they exchanged glances. The helpless victim trembled—turned pale. Perhaps the recollection of his doating and widowed parent came across him and unnerved his little heart.—"Let me off, Desborough; pray let me off," he murmured.

"No, you little dastard, no! Over, or I throw you in."

The fierce glance of Desborough's eye, and the menace of his manner determined him. He took a short run, and then boldly sprang from the bank. His misgivings were well founded. The pole snapped, and in an instant he was in the middle of the stream.

"Help! help! Your promise, Desborough—your promise."

With a mocking laugh, Desborough turned away. "Help yourself, my fine fellow!—Scramble out; it's not deep. A kitten wouldn't drown." And Rolleston, in whom better feelings for the moment seemed to struggle, and who appeared half inclined to return to the bank and give his aid, he dragged forcibly away.—The little fellow eyed their movements, and seemed to feel his fate was determined. He clasped his hands, and uttered no further cry for assistance. The words, "Mother, mother!" were heard to escape him; and once, and only once, did his long wavy golden hair come up above the surface for a moment. But though no human ear heeded the death-cry of that innocent child, and no human ear responded to it, the GREAT SPIRIT had his observant eye fixed on the little victim, and quickly terminated his experience of care and sorrow, by a summons to that world, where the heavy-laden hear no more the voice of the oppressor, and the pure in heart behold their GOD.

CHAPTER IV.

The grief of the mother was frightful to witness. Her softness and sweetness of character, the patience with which she had endured sorrow and reverses, the cheerfulness with which she had submitted to the privations attendant on very limited resources, had given place to unwonted vehemence and sternness. She cursed the destroyers of her child in the bitterness of her soul. "GOD will avenge me! His frown will darken their path to their dying hour. As the blood of Abel cried up from the ground against the first murderer, so the blood of my Cyril calls for vengeance on those who sacrificed him. I shall see it—I shall see it. *The measure meted out by them to others, shall be measured unto them again.*" It was in vain that kind-hearted neighbors suggested to her topics of consolation.—She mourned as one that would not be comforted. "The only child of his mother, and she a widow!" was her invariable reply. "No! for me there is nought but quenchless regrets and ceaseless weeping." Among those who tendered their friendly offices was the warm-hearted doctor. Indifferent to his approach, and in appearance lost to every thing else around her, she was sitting among Cyril's books,—inspecting his little drawings—arranging his playthings—and apparently carefully collecting together every object, however trivial, with which his loved memory could be associated.

To the doctor's kind though tremulous inquiries, she had but one reply, "*Alone, alone in the world!*"

His offer of a home in his own house was declined, with the remark,—"My summer is so nearly over, it matters not where the leaves fall."

And when he pressed her under any circumstances to entertain the offer made through him by a wealthy kinsman of her husband—of a shelter under his roof, for any period, however protracted, "Too late, too late!" was her answer, "*Ambition is cold with the ashes of those we love.*"

But the feelings of the mourner had been painfully exasperated by the result of a previous inquiry. An inquest was indispensable; and rumor, we may say facts, spoke so loudly against Desborough, that his parents hurried to Horbury, prepared at any pecuniary sacrifice to extricate him from the obloquy which threatened him. Money judiciously bestowed will effect impossibilities; and the foreman of the jury—a bustling, clamorous, spouting fellow—who was always eloquent on the wrongs of his fellow-men, and kept the while a most watchful eye to his own interests—became on a sudden "thoroughly satisfied that Mr. Vincent Desborough had been cruelly calumniated," and that the whole affair was "*a matter of accident* altogether."

A verdict to that effect was accordingly returned.

The unhappy mother heard the report of those proceedings, and it seemed to scorch her very soul. "The covetous, craving earth worm," she cried. "He thinks he has this day clenched a most successful bargain; but no! from this hour the face of GOD is against him. Can it be otherwise? *He that justifieth the wicked, and condemneth the just, are they not both equal abominations in the sight of* GOD? For years the wickedness of this hour will be present before the great, just Spirit, and will draw down a curse on his every project. I am as confident of it as if I saw the whole course of this man's after life spread out before me. *Henceforth* GOD *fights against him!*"

It was a curious coincidence, the solution of which is left to better casuists than myself, that from the hour in which he was bribed to smother inquiry, and throw a shield over crime, misfortune and reverses in unbroken succession assailed him. His property melted away from his grasp with unexampled rapidity. And when, a few years afterward, the kinsman, already alluded to, left poor Dormer's mother a small annuity, it so chanced that as she quitted the vestry with the requisite certificates of birth and marriage in her hands, she encountered this very juror in the custody of the parish officers, who were bringing him before the proper authorities to swear him to his settlement, and then obtain an order to pass him forthwith to the parish workhouse.

CHAPTER V.

A few years after the melancholy scene at Horbury, Desborough was admitted at Cambridge. He was the sporting man of a non-reading college. Around him were gathered all the coaching, betting, racing, driving characters of the university—the "*Varmint men*," as they called themselves; the "*Devil's Own*," as others named them. It was a melancholy sojourn for Desborough. The strictness of academical rule put down every attempt at a cockpit, a badger-hunt, or a bull-bait. It was a painfully-monotonous life; and to enliven it he got up a rat-hunt. Appertaining to him was a little knowing dog, with a sharp quick eye and a short curled-up tail, who was discovered to have an invaluable antipathy to rats, and an unparalleled facility in despatching them. What discovery could be more opportune! Rat-hunts wiled away many a lagging hour; and the squeaks, and shrieks, and shouts, which on these occasions issued from Desborough's rooms were pronounced by the senior tutor, "quite irregular," and by the master to be "by no means in keeping with the gravity of college discipline." To the joy of all the staid and sober members of the society, these sounds at length were hushed, for Desborough quitted the university.

"What a happy riddance," said, on the morning of his departure, a junior fellow, who had the misfortune to domicile on the same staircase. "His rooms had invariably such an unsavory smell that it was disagreeable to pass them."

CHAPTER VI.

In a fair and fertile valley, where the nightingales are to be heard earlier and later in the year than in any other part of England—where the first bursting of the buds is seen in spring—where no rigor of the seasons can ever be felt—where every thing seems formed for precluding the very thought of wickedness, lived a loved and venerated clergyman with his only daughter.

He belonged to a most distinguished family, and had surrendered brilliant prospects to embrace the profession of his choice. And right nobly had he adorned it! And she—the companion of his late and early hours, his confidant, guide, almoner, consoler, was a young, fair, and innocent being, whose heart was a stranger to duplicity, and her tongue to guile.

His guide and consoler was she in the truest sense of the term. He was blind. While comforting in his last moments an old and valued parishioner, Mr. Somerset, had caught the infection; and the fever settling in his eyes had deprived him of vision.

"I will be your curate," said the affectionate girl, when the old man, under the pressure of this calamity, talked of retiring altogether from duty. "The prayers, and psalms, and lessons you have long known by heart; and your addresses, as you call them, we all prefer to your written sermons. Pray, pray, accept of me as your curate, and make trial of my services in guiding and prompting you, ere you surrender your beloved charge to a stranger."

"It would break my heart to do so," said the old man faintly.

The experiment was made, and succeeded, and it was delightful to see that fair-haired, bright-eyed girl steadying her father's tottering steps—prompting him in the service when his memory failed—aiding him to and from the sanctuary, and watching over him with the truest and tenderest affection—an affection which no wealth could purchase, and no remuneration repay, for it sprung from heartfelt and devoted attachment.

Satiated with pleasure and shattered in constitution, a stranger came to seek health in this sheltered spot. It was Desborough. Neither the youth, nor the innocence of Edith availed her against the snares and sophistry of this unprincipled man. She fell; but under circumstances of the most unparalleled duplicity. She fell—the victim of the most tremendous perfidy and the dupe of the most carefully veiled villany. She fell—and was deserted! "Importune me no more as to marriage," was the closing remark of Vincent's last letter; "your own conduct has rendered that impossible." That declaration was her death-blow. She read it, and never looked up again. The springs of life seemed frozen within her; and without any apparent disease she faded gradually away.

"I am justly punished," was the remark of her heart-broken father when the dreadful secret was disclosed to him. "My idol is withdrawn from me! Ministering at His altar, nought should have been dear to me but Him! But lead me to her, I can yet bless her."

The parting interview between that parent and child will never be forgotten by those who witnessed it. The aged minister wept and prayed—and prayed and wept—over his parting child with an earnestness and agony that "bowed the hearts of all who heard him like the heart of one man."

"Is there hope for me, father?" said the dying girl. "Can I—can I be forgiven? Will not—oh, will not our separation be eternal?"

"Though sin abounded," was the almost inarticulate reply, "grace did much more abound. The blood of JESUS CHRIST cleanseth from all sin."

"We shall not be long parted," was his remark when those who watched around the dying bed told him he had no longer a daughter. "The summons has arrived, and the last tie which bound me to earth is broken."

Acting upon this conviction, he commenced and completed the arrangements for the disposition of his little property with an earnestness and alacrity they could well understand who had witnessed his blameless career."

The evening previous to that appointed for the funeral of his daughter, he said to those who had the management of it, "Grant the last, the closing request of your old pastor. Postpone the funeral for a few hours. I ask no more.—A short delay—and one service and one grave will suffice for both."

His words were prophetic. The morrow's sun he never saw; and on the following Sunday, amid the tears of a bereaved people, father and daughter were calmly deposited in one common grave.

To be continued.

From the Herald and Gazette, Cleveland, Ohio.

INDIAN SUMMER—AMERICAN FORESTS—AND THE INFLUENCE OF THE GREAT LAKES ON OUR AUTUMN SUNSETS.

The beauty, blandness, and mingled glories of a western Indian summer belong alike to earth and sky. In the valley of the great lakes they are blent with a mellow richness and loveliness unknown in other climes. The spirits of beauty can worship in no temper more resplendent than the arched heavens lit up by an autumn sunset, and burnished with flashes and crimson colorings, deepened by the many-tinged foliage of the primeval woods, mirrored and reflected from waters broad and bright as the Mediterranean's of the old world. The forests—pen nor pencil can do justice to the spectacle nature presents, when the frost of a night has changed the lingering green of summer. "It is as if a myriad of rainbows were placed through the tree-tops, as if the sunsets of a summer, gold, purple, and crimson, had been fused in the alembic of the west, and poured back in a due deluge of light and color over the wilderness. It is as if every leaf in those countless trees had been planted to outflush the tulip—as if, by some electric miracle, the dyes of the earth's heart had struck upward, and her crystals and ores, her sapphires, hyacinths, and rubies had let forth their imprisoned colors to mount through the roofs of the forests, and like the angels that in olden time entered the bodies of the dying, reanimate the perishing leaves, and revel an hour in their bravery."

A writer in a late number of the Oasis advances the plausible theory that the chain of lakes lying in a great circle from south of west to north, add much to the splendor of our autumn sunsets. Rays of light falling on a reflecting surface slide off, so to speak, in a corresponding angle of elevation or depression, whatever it may be. The writer considers the great American lakes as vast mirrors spread horizontally upon the earth, reflecting the rays of the sun that fall upon them according to the optical laws that govern this phenomenon. The higher the sun is above the horizon, the less distance the reflecting rays would have to pass through the atmosphere, and of course, the less would be the effect produced; while, at or near the time of setting, the direct rays striking nearly horizontally upon the waters, the direction of the reflecting rays must be so also, and therefore pass over or through the greatest possible amount of atmosphere previous to their final dispersion.

Objects on the earth's surface, if near the reflecting body, require but little elevation to impress their irregularities on the reflected light. Any considerable eminences on the eastern shores of the great lakes would produce the effect of lessening or totally intercepting these rays at the moment the sun was in a position nearly or quite horizontal. The reflective power of a surface of water is much greater than that of earth, which accounts for the admitted superior beauty and brilliancy of autumnal sunsets in the northern, over the most gorgeous in the southern states.

The views of this writer may be novel, yet his hints are worthy the attention of the curious. The succession of most resplendent subjects for the past several weeks, when not destroyed by atmospheric derangements attending storms, the effulgence which continues to curtain the chamber of the day-king, with the frequent auroral ministers that attend his exit in this latitude, leads the beholder to marvel, and reverence, and worship the Power that spreads and gilds the bannery tent, displaying a handiwork man can only admire and enjoy, not imitate.

The theory of this writer accounts for the successive flushes of golden and scarlet light so often observed to rise, and blend, and deepen in the west, as the sun approaches the horizon, and sinks below it, by the supposition that each lake, one after the other, lends its reflecting light to the visible portion of the atmosphere; and thus, as one fades, another flings its mass of radiance across the heavens, and acting on a medium prepared for its reception, prolongs the splendid phenomena. He says,

"We have for years noticed these appearances, and marked the fact, that in the early part of September the sunsets are of unusual brilliancy, and more prolonged than at other times. They are at this season, immediately after the sun goes down, accompanied by pencils of streamers of the richest light, which, diverging from the position of the sun, appear above the horizon, and are sometimes so well defined that they can be distinctly traced to the zenith. At other seasons of the year, clouds just below the horizon at sunset produce a somewhat similar result in the formation of brushes of light; and elevated ranges of mountains, by intercepting and dividing the rays, whether direct or reflected, effect the same appearances; but in this case there are no elevated mountains, and on the finest of these evenings the sky is perfectly cloudless. The uniformity of these pencils at the same season, for a great number of years, prove the permanency of their cause, and lead us to trace their origin to the peculiar configuration of the country bordering on the great lakes.

"At the time of the year these streamers are most distinct, a line drawn from this point (Oswego) to the sun would pass over a small part of the west end of Lake Ontario, the greatest diameter of Lake Huron, and across a considerable portion of Lake Superior. From considerations connected with the figure of the earth, and the relative position of the sun and the lakes, with the hills that border Lake Huron on the east, it appears clear to us that the broken line of these hills act the part of clouds or mountains in other circumstances, intercepting and dividing into pencils the broad meridian light reflected from the Huron, and thus creating those splendid streamers, that with us, as it were, the commencement of autumn is marked. As the sun still advances to the south, the pencils formed by the highlands are lost to us, but in their place come two broad ones, caused by the feeble reflective powers of the isthmuses that separate St. Clair from the Huron, and the former from Lake Erie. This occurs not far from the middle of September, when the sun sets a few degrees north of west, and can be observed nearly a month. These interruptions of the brilliancy of the west are not, however, of the duration of those effected by the hills, as the sun has scarcely time to leave the surface of Huron before these pencils and breaks are all abruptly melted into the rich dark crimson that floats up from the Michigan, or the mighty Superior.

"After the southern declination of the sun has become such that the Huron range of hills is to the northward of the range of light reflected to us, these pencils disappear from the heavens, apparently, and do not return until, with another season, and a renewed atmosphere, the sun is found in the same position. The reason of this is, the whole of the Michigan peninsula is so level that it does not break the reflected light from the lake; and the broader ones made by breaks in the chain of lakes from Erie to Huron are not of a nature to be so distinctly marked as those produced by the interception of rays by hills and clouds.

"We have thrown out these hints, for we consider them nothing more, in the hope of directing the notice of other and more competent observers to the facts stated, and, if possible, thereby gaining a satisfactory explanation of the splendid phenomena connected with our autumnal sunsets, should the above not be considered as such."

The favorable location of our city, overlooking, as it does, a broad expanse of waters on the north and west, often gives to the admiring eye an evening prospective outrivalling the famed rose-colored skies of impassioned Italy. At such an hour the divinity is stirred within us, and few can go out under the pavillion nature has spread over forest, city, and Erie, without feeling that "GOD alone is to be seen in heaven." The breathings of the sweetest of American bards then come unbidden from the fount of memory;

Oh what a glory doth this world put on
For him that with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teachings;
He shall so hear the solemn hymn that death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

New York American.

THANKSGIVING AND PRAYER AFTER COMMUNION.

O most holy and ever-blessed LORD of heaven and earth, who only hast immortality, and dwellest in light unapproachable by mortal eyes, shining in the glory of thine own perfections, and not needing any reflections from thy creatures; thou art full beyond our thoughts, and ever communicating out of thy fulness, abundantly beyond all that we can conceive. We cannot comprehend the vast number of creatures which thou hast made, who all praise thee, and declare thy magnificent goodness; nor are we able to fathom the least part of that bounty which feeds them, and provides for them, and takes care of them every where; much less can we comprehend thee, in whom they all live, and move, and have their being, and from whom they are continually supplied, without diminishing thy full goodness. We the children of men have received a more liberal share in thy blessings than the rest of our fellow-creatures, and had most large experience of thy never-ceasing love and kindness to us.—For after we had spent and wasted those great treasures wherewith thou didst endow our natures, thou hast been pleased to grant us a new and better portion, and to raise us up again with the addition of many talents: having sent thy Son to redeem us, and to be the author of a supernatural birth to us: to declare to us all the will of thee our heavenly Father, and to give us exceeding great and precious promises; the expectation of which might encourage us to do all that thou requirest of us. Thou hast sent him, blessed be thy goodness, to bring us life and spirit; to strengthen us against all the powers of hell and earth, to break the force of all temptations, to sanctify even our afflictions to us, and the infirmities of our crazy bodies, to take out the sting of death, and to make it an entrance into an immortal life. Thou hast advanced him to intercede for us at thy right hand, to be our Advocate with thee when by our weakness we sin against thee, or are afraid to approach thee; to pardon us, when we repent and return to thee, and to bless us by giving us repentance, and turning us from all our iniquities. And to all other benefits thou hast added the comforts and refreshments of thy holy table, where I have now partaken of his most blessed body and blood. Thou hast shown me the greatness of my Saviour's love, and tied me in new resolutions to love and serve thee for ever, and given me strong assurance of thine everlasting mercies in CHRIST JESUS.

These very acknowledgments will witness against me if I should carelessly throw away this new portion which thou hast given me in thy love. The remembrance of them will be intolerable, if I should not improve this extraordinary grace which I have now commemorated. I flee unto thee, therefore, again, O most merciful Father, for the help of thy Holy Spirit, to continue in me a perpetual memory of that love which thou hast bestowed on me, and of the professions I have made of an unmovable love to thee. O thou Inspirer of all holy thoughts and desires; O thou who delightest to encourage all those that seek after thee with thankful hearts, stop not the current of thy bounteous love, but as thou hast drawn me to thee, and moved me to devote myself to thy obedience, so preserve and keep these thoughts and purposes in my heart for ever. I believe thou hearest me and wilt be with me. And filled with power and might, and with constant hope in thee, I will walk and not be weary, and run the ways of thy commandments and not faint. To that Almighty Goodness I commit myself, of which I have had such long experience. I will never doubt of thy readiness to assist and further me, but always look up unto the heavens from whence cometh my help. My help cometh from the LORD which made heaven and earth. The LORD shall preserve me from all evil; he shall preserve my soul. The LORD shall preserve my going out, and my coming in, from this time forth, and even for evermore. Psa. cxxii. 2, 7, 8.

O that all the ends of the earth may see thy salvation, and worship thy name, for it is holy: and especially all those "to whom is given a kingdom, majesty, glory, and honor, may evermore praise, and extol, and honor the King of Heaven; all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." "Let all the righteous be glad; let them rejoice before GOD; yea, let them exceedingly rejoice." "Let them say continually, the LORD be magnified, which hath pleasure in the prosperity of his servants." "O that all mankind would praise the LORD for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." "They cry unto the LORD in their trouble, and he saveth them out of their distresses." "Blessed be the LORD GOD, even the GOD of our salvation, from everlasting to everlasting. Amen and amen."—*Bishop Patrick.*

From the Southern Churchman.

Mr. Editor,—I have just read Dr. Chapman's late volume of Sermons to Presbyterians of all denominations. As a presbyter, I am bold to say, that I have seen no work on a controversial topic to surpass it. Every Christian of every denomination ought to read it. The principles of an implicit obedience to divine institutions, which it so emphatically impresses upon the mind, is one, which, in my humble opinion, needs to be inculcated and felt among professing Christians generally, in reference to many points, beside the important subject of regular ministerial orders, and ecclesiastical government. Let all Christians; yea and all would-be Christians, take up this work and read it, attentively and prayerfully, and pursue a course of practice founded upon the principles insisted upon therein; and we shall soon see a wonderful change in the world, in a religious and moral point of view. Our holy sabbaths will no longer be wantonly violated in the very face of the divine prohibition, "Forget not the *assembling* of yourselves together;" our ministers will no longer be compelled to preach to almost empty churches in the midst of a comparatively dense population, and the holy sacrament of the LORD will no longer be despised, or treated with an indifference paramount to contempt. In fine, though the subject of the ministry, and of church government had been left entirely out of the work, still the principles inculcated in the book are worth their weight in gold. So that even they who are determined never to see another argument on the subject of ministerial orders would receive in all probability much benefit by reading this book, in stirring up their pure minds to a more zealous practice of the good works commanded in holy Scripture. And herein I think there can be no doubt, that the learned Dr. has written very much to the gratification of all zealous and self-denying Christians, who have heartily renounced the world, the flesh and the works of Satan, and have cordially embraced the divine principles of an enlightened piety as the result of a deliberate and dispassionate exercise of their better judgment.

My humble prayer is, that the principles of obedience set forth in this excellent volume may reach and influence the minds and hearts of all.

From Bishop Hobart's Clergyman's Companion.

Was I called upon to point out the peculiar and distinguishing doctrine of the Gospel: it should not be that of a resurrection from the dead; (though this must be allowed to be an essential one;) but that most important and interesting of all other doctrines which proclaims salvation to fallen man through the blood of a crucified Saviour. If we ourselves really believe that salvation through the blood of a crucified Saviour, is the only foundation on which the hope of a Christian can be built; whether this essential doctrine be received by others or not, cannot possibly, in such case, be considered as a matter of indifference.—*Archdeacon Daubeney.*

Often place before your hearers the leading truths of Christianity, the corruption of our nature by our fall from innocence, the necessity and influence of the mediation of JESUS CHRIST, of preventing and assisting grace, of man's free will in rejecting or complying with the gracious covenant into which we were admitted by baptism: in short, the essential truths of the everlasting Gospel, which, as they are necessary to all, may by all be understood, so far as to become the articles of their faith.—*Bishop Claggett.*

There are several things which concur to our justification: first, the mercies of GOD, who through his own free goodness, sent his Son to be a propitiation for our sins: secondly, the merits of CHRIST, who by his death made an atonement for us: thirdly, our faith, whereby we lay hold of and plead the grace of GOD in the manner prescribed by him: lastly, our own good works, which, though they have no merit nor proper efficiency in the work of our justification, that being the act of GOD alone; yet are they a necessary condition required by GOD, to entitle us to his mercy and to the benefits of the Christian covenant. The doctrine here laid down, as it is most plainly taught in Scripture, so it is the same which our Church teaches in her homilies.

Doctor Randolph.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.